

# Beginning of

Building up the Christian Church in Korea

This title was preceded by


The God consciousness of Jesus

Mental hygiene in religious education

The town and country church as a socializing agency

Search by above titles on [archive.org](https://archive.org) to  
continue reading this collection of Pacific  
School of Religion Theses from 1930  
call number Thesis Cage 1930 v.4





Digitized by the Internet Archive  
in 2025 with funding from  
Graduate Theological Union

<https://archive.org/details/b14096638>





## BUILDING UP THE CHRISTIAN CHURCH IN KOREA

1. A brief history of the Christian church in Korea
2. The Catholic and Protestant churches
3. A brief history of the Christian church in Korea

### II. Religious Background

1. Shamanism
2. Buddhism
3. Confucianism

### III. Catholic Missions in Korea

1. The early Christian missions in Korea
2. The French missions in Korea
3. The Dutch missions in Korea

### IV. Protestant Missions in Korea

Chung Koo Kim

B. A., University of California, 1917

M. A., Pacific School of Religion, 1929

1. American Protestant missions in Korea
2. Canadian Protestant missions in Korea
3. Australian Protestant missions in Korea
4. Methodist Protestant missions in Korea
5. The Southern Baptist missions in Korea
6. Anglican Church missions in Korea
7. Seventh Day Adventist missions in Korea
8. The Presbyterian missions in Korea

### V. Interdenominational Missions in Korea

1. The Interdenominational Council in Korea
2. Submitted in the Department of "History of Religion and Foreign Service" in partial fulfillment of the requirements for the degree of Bachelor of Divinity in the Pacific School of Religion.

Year - 1930

### VI. Bibliography

1. General references
2. Special references
3. Special references



## SYNOPSIS OF CONTENT

### I. Introduction

1. A Brief Survey of the physical condition of the country
2. The People and their civilization
3. A Brief outline of the political history

### II. Religious Background

1. Shamainism
2. Buddhism
3. Confucianism

### III. Catholic Missionary Work

1. The Early Christian Movement among Students
2. The French Missionaries and Their Martyrdom
3. The Work under Toleration

### IV. Protestant Missionary Work

1. American Presbyterian Mission (North)
2. Southern Presbyterian Mission
3. Canadian Presbyterian Mission
4. Australian Presbyterian Mission
5. Methodist Episcopal Mission (North)
6. The Southern Methodist Mission
7. English Church Mission
8. Seventh Day Adventist Mission
9. The Congregational Church in Korea

### V. Interdenominational Agencies

1. The Salvation Army
2. The Korean Y. M. C. A.
3. The Korean Y. W. C. A.
4. British and Koreign Society
5. Sunday School Work
6. The Christian Literature Society of Korea

### VI. Missionary activities other than Evangelism

1. Educational Enterprise
2. Medical Work
3. Social Service Work





## VII. Conclusion

1. Christian Influence
2. The Problems of the Church as to her adjustment to New Conditions
3. Christianity as a Basis Foundation of Future Korea
4. Korea's opportunity to be Christ's Light of Asia.





## BUILDING UP THE CHRISTIAN CHURCH IN KOREA

### Introduction

#### I. The Country

Korea was commonly known as the "Hermit Kingdom" to the western nations; for the simple reason that she did not have any intercourse with them until the middle of the 19th century. This land of morning calm had been and is still called by three different names - Korea, Dia-Hahn and Chosen - respectively, although she has been known generally as Korea to the western world. The name Korea, in literal meaning, "High Glory" or "Great Beauty" was derived from the Koryu dynasty, which had ruled the country from 918 A. D. to 1392 A. D. Dai-Hahn, which means "Large Country" or "Big Nation" was given by the late Yi dynasty in 1894, when the kingdom was created to an empire right after the conclusion of the Japanese and Chinese wars. Chosen, meaning in Chinese, "Morning Bright" or "Freshness" was the original name of the country given by Kiji, the most illustrious king in 1122 B. C. This name was restored to the country in 1910 by Japan when Korea was annexed to Japan. At the present time, the country is not allowed to be called by any other name than Chosen.

The country is a little peninsular running from southern Manchuria into the Pacific ocean toward Japan, and form-



ing the Sea of Japan on the east, Whanghai or the Yellow Sea on the West and the Korean Strait on the South. These seas are densely combed with innumerable little islands, which are commonly called by the Koreans, "Ten thousand islands". In its more definite location, Korea extends from  $34^{\circ} 18'$  to  $43^{\circ}$  North and from  $124^{\circ} 36'$  to  $130^{\circ} 47'$  East, with the length of 600 miles and an extreme breadth of 160 miles. The coast line extends about 1940 miles in its general contour. There are seven principal harbors around three sides of the coast. On the eastern coast, there are none. These harbors are Wausan on the north, Fusan and Massup on the southern coast, and Makop, Chemulpo and Yongampo on the western coast.

The total area of the country is estimated approximately at 90,000 square miles with a population of approximately 19 million. In comparison with other countries, Korea is about the size of Italy, a little less than the combined states of New York and Pennsylvania, and a little larger than Great Britain.

The country is almost distinctly mountainous with a few plains deserving of the name. The center of the mountain range is in the north. This is Paik Doo Sahn, White Top Mountain, which rises from 9,000 to 10,000 feet from the sea level. From this mountain a lofty range runs toward the south through the entire length of the Peninsula, dividing the country into two unequal parts. This mountain range



abounds in wild game - tigers, deer, antelopes, wild boars, bears, pheasants and the like.

The Paik Doo Sahn, "White Top" mountain is not only the center or parent of the mountain range but also the source of two great rivers. These rivers are not to be compared to those of other countries however.

On the top of this "White Top" mountain, we find a large and deep lake, which is called "dragon pool". From this pool, a mighty dragon once had been supposed to have ascended to the sky in ancient times. In reality of course, the pool lies in an extinct crater. This lake with almost an inexhaustive supply of water created too long rivers, the Anno or Hahn river and Tuman river. The former forms the boundary line between Manchuria and Korea and flows into the Korean Bay. The latter separates Korea from Siberia and flows into the Gulf of Peter the Great. The next important river is Hahn, whose source is from the Diamond Mountain and runs through the central part of the country, particularly through Seoul and empties into the Yellow Sea. There are two other important rivers, namely, Dai Dong in the Pyeng Yang Province flowing into the harbor of Cheung Nampo and Nakdong in the southern provinces which drains into the Korean Bay.

As to the climatic conditions of Korea, one cannot find a better climate than that of the northern temperate





zone. It is similar to that of the eastern part of the United States, particularly that of Kansas and Nebraska. Korea has wonderful weather for at least eight months out of the whole year. There is plenty of snow, especially in the north, yet the winters are dry, clear, crisp and not severely cold. The summers are not oppressively hot. This condition is chiefly due to the fact that the climate of the country is well stabilized by the seas surrounding it. The average rainfall is estimated at about 36 inches. The rainy season occurs generally in the months of July and August. Agriculture is still dependent on this rainy season.

Agriculture is the chief occupation of the Koreans. Three fourths of all the arable land is cultivated while nearly ninety percent of the population are farmers. In Korea, therefore, it is the most vitally important factor that determines the whole economic life of the country. The principal products are rice, millet, wheat, rye, barley, Egyptian corn, beans, peas, cotton, silk, tobacco, buckwheat, potatoes, corn and various kinds of vegetables, particularly, Chinese cabbage and radishes. Peaches, apples, pears, plums, and persimmons are very plentiful among the fruits.

In Korea, there is not an extensive grazing industry. The country is quite rich in its mineral resources, gold, silver, tungsten, graphite, copper, iron and coal are continually mined.



## 2. The People and Civilization

According to most of the Korean historians, the people are absolutely one homogeneous race, known as the Fuyer Nation, intermingling with no other race. The expert ethnologists of the west, however, claim that the Koreans are a mixture of three or four different races, namely, the Mongolians, Manchus, Dravidians of India and the Aborigines. An eminent English ethnologist, A. H. Keane, went still further to claim that the Koreans were originally of Caucasian stock intermingled with the Mongolian race. Professor Homer B. Hulbert, a keen historian of Korea, who lived in Korea for over twenty years, maintains that the people are a mixture of two distinct races, the Mongolians from China and the Dravidians from India. According to his theory the northern people were Mongolians while the Southern people were of the Malay race. These two peoples differed widely as to their customs, languages and forms of governments. In the last part of the 7th century A. D., the southern kingdom Silla was strong enough to gain the control of the other two kingdoms, Kakaryu and Pakjai and united them as one great kingdom. Through this unification, the Dravidian form of language of the south became a national one, and so the peoples gradually transformed as a homogeneous race.

Of the temperament of the people, Professor Hulbert says: "They are overshadowed by China on the one hand in



respect to numbers, and by Japan on the other in respect to wit. They are neither good merchants like the one nor good fighters like the other, and yet they are far more like Anglo Saxons in temperament than either, and they are by far the pleasant people in the far East to live amongst."<sup>1</sup>

They possess deeper emotions than either the Chinese or the Japanese peoples. Not very long ago, a Korean graduate from one of the leading conservatories of Music in Chicago, on his way back to Korea, told me this: "A German Professor of Psychology in a lecture room claimed that the Koreans possess a deeper emotion than any other race of the world, and so they are exceptionally susceptible to the music and have a rare ability to learn it. Their enthusiastic reception of religion is quite indicative of this fact. They are also the people of generosity, hospitality, sympathy, peace-loving and truthfulness as well as the people of pride in their ancient civilization.

It is a well recognized fact that Korea is one of the most ancient civilized nations of the world. History and archeology attest that the Koreans attained a high degree of civilization even thousands of years before Christ while the majority of the European peoples were still then in the stage of barbarism. It is, however, very lamentable that the country did remain so long as a hermit nation, not to

---

1. The Passing of Korea, Preface





keep pace with the trends of modern civilization. The Korean civilization is almost common with that of China since it was based upon the latter. But the language, literature, art, music, customs and forms of government had been distinctly developed in accordance with the characteristics of the people. China, was the father of the Asiatic civilization. At the same time, Korea shared with China a very important part in civilizing the Islands of Japan.

We find a very interesting passage commenting on the Korean civilization, which greatly influenced Japan, in "The Mastery of the Pacific". "Japanese records show that the Japanese themselves first learned from the Koreans the civilization of the silkworm, the weaving of cloth, architecture, the printing of books, the painting of pictures, the beautifying of gardens, the making of leather harness, and the shaping of more effective weapons.....Whereas, the Chinese invented mental type in 1403. They used a phonetic alphabet in the early part of the fifteenth century. They saw the significance of the mariner's compass in 1525. They devised, in 1550, an astronomical instrument which they very properly called "a heavenly measurer." Money was used as a medium of exchange in Korea long before it was employed in northern Europe. They used cannon and explosive shells when the Japanese invaded in 1592. The first iron-clad warship in the world was invented by Admiral Yi Sun-Shin, in the 16th

---

l. Brown, A. J., pp. 53f



century. He called it the Tortoise Booth, and he commanded it with such effectiveness against the Japanese that it was largely instrumental in defeating the fleet of Hideyoshi...

"While the Japanese proved themselves to be stronger in war, they were deeply influenced by the Koreans in religion and the arts of peace. Korea gave Buddhism to Japan in 552 A. D. Many people praise the Japanese for their exquisite Satsuma ware without knowing that the Koreans long ago taught the Japanese the art of its manufacture." <sup>1</sup>

This is not a mere generalization of a casual observer with sweeping statements, but this is a true statement of fact, resulting from a careful investigation and thorough and painstaking study of the Korean history on the part of the author, who is an authority in the far eastern questions. No real student of the histories of the Asiatic nations would have any question on these statements. Of these ancient achievements and their cultural life the Koreans were so proud that they naturally thought that all the other nationalities, particularly the western nations, were barbarians, just as the ancient Greeks were wont to think so of others. This excessive pride of their ancient civilization had tightly closed their minds to, and thwarted their passionate desire of introducing into the Peninsula, the western civilization which would have elevated them to the level of other modern

---

1. Chung, Henry, The Case of Korea, pp. 35f



civilizaed peoples.

### 3. Political History

#### a. Tau-goon and his Dynasty

Korea was founded as a nation in 2332 B. C., in the 25th year of the Emperor, Yoe of China, by Tau-goon, the first illustrious king, who civilized the people and led them for the first time to national life. The first capital city was Pyng Yong, the present second largest city of the country. The story of this founder of Korea is woven with legend and myth just as is the birth story of Christ. According to the story, he was conceived with the heavenly spirit and born of a woman who had been transformed from a white she-bear, under a sandal wood tree on Taback Mountain. He was supposed to have reigned over the country as Chosen for over one thousand years, since he was a divine being. In 1324 B. C., he was believed to have ascended into heaven from Adal-Hill. But according to the real historical fact, he was the son of a hunter whose home was under the sandal-wood tree on Taback mountain. The hunter's name was Whanein and his illustrious son's first name was Wong Kwom. The boy grew a strong and wise man, and so the savage people surrounded him and made him their king. When he established a nation as Chosen "Morning Freshness", in Pyng Yong, he was called Tau-goon, "King of Sandal-wood tree". His dynasty ruled





the country over thousands of years.

b. Kie-Jah and his Dynasty

Most of the western historians of Korea take Kie-jah as the real founder of the country instead of Tau-goon, because they consider that the narratives as to the latter are nothing more than legendary. Kie-Jah was a Chinese sage. He was one of the three great sages in the court of the last emperor of the same dynasty, acting as advised by the emperor. This Emperor was weak and his administration was cruel and corrupt. When Kie-Jah saw the empire was falling under the mal-administration of the emperor, he was desperate to reform the administration in order to save the dynasty from an impending revolution. For this attempt he was imprisoned by the order of the emperor. At last, the Cho dynasty was overthrown by the leader of revolt, Moo-Wang. The latter who saw that Kie-Jah was the wisest man in China, without whom the empire could not have a good administration, freed the sage to have him as his own advisor. Kie-jah, having been very loyal to even the wicked emperor, refused to accept the new emperor's invitation; for he thought that Moo-Wang was a mere usurper. Then Kie-Jah, with the consent of the new emperor, went to the Peninsula to establish an independent nation.

In 1122 B. C., Kie-jah with 5000 Chinamen, "skilled in literature, poetry, music, medicine, philosophy and masters of all kinds of trades," came to Pyeng Yang,



the country over thousands of years.

b. Kie-Jah and his Dynasty

Most of the western historians of Korea take Kie-jah as the real founder of the country instead of Tau-goon, because they consider that the narratives as to the latter are nothing more than legendary. Kie-Jah was a Chinese sage. He was one of the three great sages in the court of the last emperor of the same dynasty, acting as advised by the emperor. This Emperor was weak and his administration was cruel and corrupt. When Kie-Jah saw the empire was falling under the mal-administration of the emperor, he was desperate to reform the administration in order to save the dynasty from an impending revolution. For this attempt he was imprisoned by the order of the emperor. At last, the Cho dynasty was overthrown by the leader of revolt, Moo-Wang. The latter who saw that Kie-Jah was the wisest man in China, without whom the empire could not have a good administration, freed the sage to have him as his own advisor. Kie-jah, having been very loyal to even the wicked emperor, refused to accept the new emperor's invitation; for he thought that Moo-Wang was a mere usurper. Then Kie-Jah, with the consent of the new emperor, went to the peninsula to establish an independent nation.

In 1122 B. C., Kie-jah with 5000 Chinamen, "skilled in literature, poetry, music, medicine, philosophy and and masters of all kinds of trades," came to Pyeng Yang,



the first capital of the nation and dethroned the tau-goon dynasty to establish his own kingdom. This was the new era when the Chinese civilization began to flow into the country. Kie-jah and his dynasty had ruled the nation for forty-one generations, until the middle of the second century B. C. During this period, the Koreans had attained a high degree of civilization.

Kie-jah, the most illustrious and the greatest king of Chosen, who gave the people law and civilization, which he brought from China, was almost deified and worshiped by the people. His great tomb which was beautifully created in the city of Pyeng Yang, in which he founded his kingdom is still preserved carefully as a sacred shrine.

### c. Three Kingdoms

After the downfall of the Kie-jah dynasty at the hands of Wiman, another Chinese political refugee, in Korea, in 193 B. C., the Korea proper was ruled by this usurper for nearly eighty years. At this time, the territory of the Ancient Chosen had been extended into southern Manchuria, as far as the City of the present Mukden, although its southern extension was not beyond the Han River. This ancient Chosen was crushed by the Chinese Emperor Wu-Wang, and was divided into four provinces until 36 A. D. When the Chinese Empire became weak, a strong man by name of Chumong, established an independent nation out of the Old Chosen, with





the name of Kokuryu. This was a northern nation.

In the southern Peninsula, there were three autonomous feudal states, called three Hans, Mahan, Chinhan and Pyenhan respectively. The people were mainly of the Malay type intermingled with Chinese. In 57 B.C. under the leadership of Park Hynkursaih, the Nation Silla, was founded out of Chinhan with its capital at the present city of Kongchou in Choonchung Province. This state was then located on the southeast of the Peninsula.

On the southwest, the Mahan and Pyenhan were merged and were known as Paikjai. This kingdom was really established by a political fugitive from Kokuryu in 9 B. C. The kingdom of Silla was by far the most highly civilized of the three. "She was an eminently peaceful power and paid more attention to the arts of peace than to those of war."<sup>1</sup> Kokuryu was a most vigorous, powerful and warlike nation. She had constant struggles with China as well as with her sister states. But Paikjai was not like either of the other two kingdoms. She was the nation of self-gratification and pleasure without taking any trouble toward progress.

In 668 A. D. Silla, the kingdom of peace, superior in her civilization to the others, was strong enough to absorb the other two kingdoms. Then it was for the first

1. Hurlbut, H. B., Passing of Korea, p. 72



time that the whole peninsula was controlled politically under a single power. The language, the laws and civilization of Sila had welded the Korean people into a homogeneous population and laid the foundation for modern Korea.

#### d. Koryu Dynasty (918 A.D.- 1392 A.D.)

After the control of the whole peninsula, more than three centuries, the power of Sila began to decline very rapidly due to great luxury and unspeakable corruption in her court. A strong man whose name was Wanggon successfully revolted against the last king of Sila and established a new kingdom at Songdo known as Koryu, from which the present name of Korea was derived.

Under the new and different regime, the country seemed to be on its way to progress and prosperity, and the people began to show their own virility in every direction. There was a tendency to have some reaction against the Chinese ideas which had swayed and almost poisoned the minds of the people for many centuries. In their place, Buddhism took a prominent place in the life and thought of the people. This matter will be discussed more fully in the chapter on the "Religious Background". It suffices here, however, to say that Buddhism was equally responsible for the downfall of the dynasty as much as it was responsible for the uplifting of the country in religious ideal, art and liter-



ature.

During the period of the Koryu dynasty, three Mongolian invasions had been successively in the Peninsula. The first invasion under Genghis Khan occurred in 1231 A.D.; the second Kublois Khan in 1260; and the last was known as "Red Heads", the wild robber tribe in 1261. But Korea ably managed to prevent the Mongols from any further invasion both through her bravery of war and her skilful diplomacy.

#### e. Yi Dynasty.

The founder of the dynasty was the man by the name of Yi Taicho. He was a great general of Koryu, very patriotic and loyal to the king. It was very embarrassing to him watching the most tragic condition of the country under the misrule of the last weakling king of the Koryu dynasty. The nation was crumbling very fast with an unmerciful exploitation of the people economically, politically and religiously both by the king and the Buddhist priests. The king was not in reality a ruler, but the chief Buddhist Priest Sindon, who had a powerful personality, since he had the king under his thumb. Under this circumstance, the great general was ordered by the king to conquer the mighty Chinese Empire with a few thousand soldiers. With this foolish order of the king, the sensible general thought that the king was certainly insane, since it was an impossible task. Then General Yi with his





loyal soldiers conquered his own country instead of China. He made wholesale reforms and cleaned out the country from the most corrupt influence of Buddhism. The king was compelled to be abdicated and General Yi became the first king of the new regime known as Yi dynasty in 1392 A. D. Then the capitol was removed to the present city of Seoul. This dynasty lasted for 518 years. That is to say, it began at 1392 A. D. and ended in 1910 when the country was forcefully annexed to Japan by the iron hand of the Japanese imperialistic government.

During the period of this dynasty, particularly in the 15th and 16th centuries, the country made wonderful advancement as to art, literature, science, economics and agriculture as well as every form of human activity. At the same time many tragic things had happened to the country during this dynasty. First, the Japanese invasion under Hideyoshi in 1592, which was the most inhuman invasion the world had ever known, had absolutely wiped out the glorious ancient civilization of Korea and left her most pitifully in the state of desolation. For this act on the part of the Japanese, the Koreans became accustomed to call them "Waihnori" or "Savage race". From this terrible catastrophe, Korea never could regain her former position of high civilization. Secondly, the Manchu invasion in 1627 was almost equally dreaded. And finally, the last scene of the Korean history was most pathetically closed



in 1910 by the same cruel hands of Japan. Once a disciple and also a destroyer of the Korean civilization. The hermit nation began to open her door to the western nations for the first time under the regime of this late dynasty by making treaties with them in the latter part of the 19th century. First of all, Korea made the first formal treaty with Japan in 1876 although there were relations existing between the two countries for many hundreds of years. The American-Korean treaty was signed in 1882; the treaty between Korea and Great Britain was made in 1883; in the same year the German-Korean treaty was signed; with Italy and Russia in 1884; with China in 1895 in which China definitely recognized the independence of Korea; with Belgium in 1901 and with Denmark in 1902.



## CHAPTER I

### RELIGIOUS BACKGROUND

In the opening of the country Korea a most puzzling and strange thing for the westerners to understand, was the religious question of Korea. In the first contact with the people one found great difficulty to comprehend whether or not they were religious. At the same time, it was hard to find out what sort of religion they did have if they had ever had any at all. Generally foreigners, in their superficial observation of things had an impression that the Koreans were almost irreligious, owing to the fact that the Koreans did not have as many temples and shrines as the Chinese, Japanese and Indians. But before long, they learned that the Koreans were also religious and had their own religion.

One was immensely amazed to see that the religious and moral life of the people as well as their civilization, was not based upon only one religion but upon three different religions all at one time; namely, Shamanism, Buddhism and Confucianism. That is, these religions had played almost equally an important part for the formation of the present system of their social, moral and religious life. It must be remembered that no one of these was replaced by another, but that all three were maintained as





one religion. These three were blended in such a way that they were formed into a composite religion. It is very interesting and fitting to quote Professor Homer Hulbert's saying here: "As a general thing, we may say that the all-round Korean will be a Confucianist when in society, a Buddhist when he philosophizes and a Spirit worshiper when he is in trouble."<sup>1</sup>

In looking at each of these three separately, we shall see how they have affected and are still affecting the Korean life.

#### 1. Shamainism

Shamainism is the most primitive religion of the Korean people from time immemorial. Since Korea is one of the oldest nations of the world, naturally she, like all other ancient countries, had her primitive religion. We can hardly trace the origin of Shamainism, but our general presumption is that this religion would have naturally resulted from the superstition of the people in their early stages of civilization. Some of the Korean historians claim, however, that it did not originate from the people themselves, but was imparted from Manchuria where Shamainism was supposed to have originated. It does not matter as to whether it came from some other place or not.

We are not chiefly concerned with its history but we are interested in its nature and its effect upon the life of



the people.

The Korean Shamainism led the people to believe that the world was densely populated with spirits, demons and gods, good and evil. Mainly, they are considered as evil ones. We may classify them into two main divisions, namely, extra-human spirits and the spirits of the deceased. The extra-human spirits are, of course, nature-gods. They are the spring, the rock, the tree, the cave, the river, the earth, the mountain and village gods and many other similar ones. These spirits are not supposed to have much to do with human destiny, except as they are sacrificed to and asked to give good luck. They simply represent the good fairies and are not propitiated, but asked to give help for the success of the people. These spirits of nature are believed to be harmless and rather friendly to the people as long as they are treated right and their anger is not provoked. In order to be a friend with them and to obtain their favor, one who intends to travel, should perform a ceremony to the god of way or road, with prayers; one who lays a foundation for the building of his house, should give a ceremony offering first to the god of the earth; one who wants to drill a well must bring a ceremony offering first to the god of spring.

The village god is a communal god which has no power outside of his own territory or village. This god receives private rites as well as public ceremonies. Every



village is supposed to have a shrine of its god according to tradition. Well-to-do-people of the village perform ceremonies regularly twice a month, on the first and fifteenth, as well as on the seasonal holidays. Once a year on certain carefully selected dates, the village as a whole has an elaborate public ceremony before the shrine of the god for its yearly blessing. This public ceremony is frequently performed by a special Shaman-Mudang with music and dance. The expenses of this worship are equally born by the people of the village. The Mountain god is regarded as a most dignified yet most friendly god. He is often termed as the resident angel of the mountain. At the same time, this mountain spirit is thought to be superior to other nature gods. His shrine is beautifully built at the foot of the mountain. In it, a beautiful painting of a nobleman riding on a tiger is hung on the wall facing the doors, which is symbolic of the god with an anthropomorphic idea. The people flock to the shrine with all kinds of good fruits and wine to worship him, particularly on seasonal holidays, in order to receive his blessings.

There are spirits of disease and disaster which are also considered as nature gods, and not as of human origin. They are most harmful. These spirits are generally called Kwisin which is equivalent to devils or demons. They are believed to be always lurking to attack any with violent sickness and many other diseases, and at the same time, they cause





destruction of houses and other properties either by fire or other means. They require propitiation with special ceremony, which is the office of Shaman-Mudang or Pausu to perform.

The spirits of human origin are the spirits of men or women who were killed accidentally or murdered by animals. However, good and kind these unfortunate folks may have been, spirits are supposed to be transformed into most dangerous ones, which would revenge themselves upon any person who comes their way. They also require propitiation or exorcism in ceremonies, which are likewise performed by Mudang or Pausu.

The priestcraft of this religion is composed of two classes, namely, Mudang and Pausu, as already mentioned. Mudang is almost always a woman, a priestess or prophetess. She has her own assistants, who are chiefly musicians, in the performance of a ceremony. She has her own territory. If any family in her territory happens to fall into trouble, this priestess or prophetess is naturally called upon to perform a ceremony through which the spirit causing the trouble would be placated and the family would be delivered from it. This Mudang has only power to reconcile spirits and people with her prayers and performance of ceremonies as a mediator, but has not the power to exorcise. In the beginning of the ceremony, the assistants of Mudang start the music and then the latter begins to dance and to pray to



the spirit that it might express the cause of its anger through her. Like a dervish, she dances very violently until she reaches the high state of a frenzied ecstasy. At this moment, she is supposed to receive a message from a particular spirit, in order to transmit it to the head of the family in trouble. The Mudang tells what the real cause of this trouble or sickness is and what the family should do in order to appease the spirit. She assures the family that everything will come out all right so long as they follow her instructions. Of course, she receives a very large sum of money for her services. Beside the fee, she is supposed to receive a seasonal fee as well. Although she is a most prominent and important figure in the life of this primitive religion, she is not regarded as a highly respectful person but only as a low and degraded one. It is not known why she deserves a low rank of social relation, although her function is very high in the religious life.

Pausu, on the other hand, is a divinator and an exorciser rather than a priest. Women are very rarely pausus, but every blind man is supposed to be trained for this profession. In order to be a well trained and efficient Pausu, one has to spend at least four years in this course of study. His lessons consist of various passages from the old Chinese classics, dealing with exorcise, recital, vocal culture,



handling of drum sticks to play well and the method of divination. Pausu really means the decider of destiny. He is supposed to be able to foretell one's future and to understand the cause of any trouble. He is constantly consulted by the people and busily engaged to exorcise the devil or evil spirits that are said to cause all kinds of trouble. He is regarded as the master of evil spirits. No devil or demon can stand to refuse his command. Thus all the evil spirits are compelled to go out of the houses and out of the people. He has no particular territory like Mudang, but he is liable to be called anywhere according to his reputation and efficiency.

Shamainism produces no moral effect nor genuine religious experience upon the lives of the people. It only increases superstition and fear. With selfishness on the part of the people and a revenging spirit on the part of the different nature gods, only a bargaining system exists between them. There is no reverence on the part of man while there is no love on the part of the worshipped. Thus this is only a crude form of a primitive religion which has no power to elevate the personality and character of man.

## 2. Buddhism

When we look into the history of Buddhism in Korea, we find that it is divided into three different periods, namely, the period of the Three Kingdoms, Koryu dynasty





and Yi Dynasty. The first Buddhist missionary was a Chinese monk, whose name was Sundo. He went to the Northern kingdom Kokuryu in 369 A. D. He brought with him idols from China and the Buddhist scripture in Chinese. He was enthusiastically received by both the King and the people. The Crown Prince was placed in his care for his education.

In a few years, the new religion made a wonderful advance. Buddhism brought with it art and education as well as a true form of religion. Then Kokuryu naturally became a center of culture and advancement with this additional richness.

In 374, another priest named Ado came from the same Chinese province to continue the work which Sundo had already started. These two able and scholarly Chinese monks wrought almost a miraculous work in the advancement of Buddhism. Now Buddhism became the religion of the country. Two great monasteries were established in Pyeng Yang, the capital city, over one of which Ado was placed, while Sundo took charge of the other. These monasteries were not only the centers of religion but they were also functioning as if they were full-fledged universities.

When the Middle kingdom, Pakshe, heard of the wonderful things which had been done for Kokuryu through Buddhism, the king of this kingdom requested the emperor of China to send a priest to his kingdom also. Thus a famous



Indian priest named Marananda reached Korea in the year 384 A. D., with images, sacred texts and all the paraphernalia necessary for the gorgeous ceremonies of Buddhism. A few years later, ten other Chinese priests came to his aid and just as in the Northern kingdom the new religion made such rapid advancement, so likewise in this middle kingdom, Pakche.

It was this kingdom of Pakche which sent its first Buddhist missionaries to Japan in the year 552. These Korean missionaries took with them images and sacred texts together with a letter from the king of Pakche to the Emperor of Japan, Kimmei, saying that Buddhism was a good religion and that he hoped the Japanese would accept it. From this humble beginning of the Korean Buddhist missionaries, Japan grew to the most powerful Buddhistic nation of the world at the present time.

The Southern kingdom of Korea received its Buddhism from the capital city of Kokuryu, Pyeng Yang, the first missionary being a negro monk, named Mukosha. Silla, the southern kingdom did not welcome this negro monk nor the new religion. The monk received much persecution, but in course of time, his religion was enthusiastically accepted. Mukosha lived in a cave which he transformed into a chapel. This chapel was forty years in being completed. Artists from China came and decorated the walls.



Silla was the capital city of the southern kingdom and here were Chinese, Japanese, Korean, Tibetans, Indians, Persians and Arabian merchants. Here the new religion began to make rapid progress and with it also literature, art, architecture, education and industry.

All over the peninsula of Korea, splendid temples were built, great monasteries constructed, magnificent bells cast, beautiful pagodas erected, figures carved by thousands. All spheres of life felt the influence of Buddhism. However, in the last days of the three kingdoms, Buddhism too, rapidly began to be corrupted and more harmful than helpful.

We have noted that the Koryu dynasty was established by a general of Silla, name Womgun at Songdo in 918. This founder of the new dynasty clearly saw that Silla was undermined and that her downfall was through the abuse of Buddhism. Since he himself was a devout Buddhist, he determined not to destroy it. But he did much to check the abuse of Buddhism and made great reform. With the passing of this reformer, Buddhism became again corrupted. The kings were so devoutly Buddhistic that they never carried out their policies without consultation with and the consent of the chief Buddhist priests. In other words, the former were absolutely under the thumbs of the latter. In 1046 it is said that the king fed and lodged ten thousand monks in his place. In 1056 the royal





decree was issued that one son out of three should become a monk, and at the same time that all the boys should carry Buddhist books on their backs when walking on the street. In 1136, it is said that over thirty thousand monks were present at a single ceremony. Then it must be understood that enormous sums of the people's money was spent in the building of splendid monasteries, great temples and in the making of other expensive things such as gold idols and bells. The constant draining of the people's wealth toward the support of this very expensive religion, and the monks' and priests' notorious example of profligacy and corruption naturally led the people to an extremely dissatisfied state of existence.

In 1392, the old kingdom of Koryu disappeared and Yi Dynasty took place at Seoul. The founder of the new dynasty General Yi-Tajo brought the religion to a most humble position. He was anti-Buddhistic because he knew that the downfall of the kingdom had been due to the corruption of its followers. All the great properties were confiscated. No monk was allowed to enter the capital city of Seoul and no Buddhistic temple was to be found in any city except in mountainous or isolated places. Then the priests became despised and were looked upon as the most degraded of people. The religion was supported only by the devoted few followers who were supported by small voluntary contributions, particularly from the women.



From 1456 to 1468, when King Seijo reigned, Buddhism revived momentarily. Again beautiful temples were built. In 1472, his son Chosen, then ruling, decreed that monks and priests should not be seen in the capital city and that all temples and monasteries of every city and town should be abolished. The faithful monks and priests took refuge in the mountainous districts.

Many people naturally clung to the faith of Buddhism. I can still vividly remember that the people throughout the country used to celebrate the 8th of April according to the Chinese calendar, in honor of Sakyamuni's birthday, in a most gorgeous and magnificent fashion, and that great crowds of men, women and children constantly streamed to the mountain temples of Buddha in their pilgrimages.

The outlying monasteries had no unity and there was no combination and force in the movement of Buddhism. Each monastery became a thing by itself. Priests began to be ignorant and depraved.

Recently, the revival of the old religion took place with the aid and encouragement of the Japanese government in Korea as well as those of the Japanese Buddhistic organization. The Buddhistic literatures are translated into the vernacular language, Un-Mun, from Japanese and Chinese, so that the common people may be able to read them. The head priests are generally sent to Japan for their education in the Buddhistic theological schools. The Korean Buddhis-



tic organization and its movement of today are somewhat modelled after those of the Japanese. But there is much doubt in every Korean's mind as to whether this effort and help of the Japanese Buddhists, to revive the old religion in Korea, springs really from their religious motive and love for the Korean's salvation, or whether it is not an instrument of propaganda.

Today the monasteries of Korea are under control of thirty head monasteries. The leading ones are Yuchom-sa and Pongseum-sa. The former is in the heart of the Dimond Mountains, which controls forty other monasteries. Pongseum-sa, near the capital, is the head of eighty-six monasteries. The leaders of these head monasteries have an annual conference to discuss the matter as to the movement of Buddhism. The executive's term is one year.

It is obvious that Korean Buddhism is just the same as that of China, which is Mahayana, the "Great Vehicle". The Korean Buddhists believe the individual soul, the eternal Buddha, as the savior of mankind and of the western Paradise. He would be saved through the faith in Amida Buddha to reach the western paradise as well as through good deeds. There is practically one sect in all, though Syen and Kyo exist, because they did not have their respective Buddhologies.

What is the effect of Buddhism upon the people? This religion, of course, had inculcated moral life through its





emphasis on self-control, the liberation from natural passion and desire and its teaching of compassion for men as well as religious selfishness. That is, the people worshipped Buddha and did good deeds in order to escape from Hades and in order that they might reach western Paradise.

Its failure to stay permanently as the religion of the people may be attributed to the fact that "Buddhism was too mystical to appeal to the people in its more philosophic aspect, and since it came in as a fashionable state religion, its spectacular character was its chief recommendation."<sup>1</sup>

### 3. Confucianism

We have already noticed that the political, social and moral life of the country began to be greatly influenced by the Chinese culture from as far back as 1122 B.C., when Kieja, the great king brought with him Chinese civilization for the first time. From this time on, the Chinese classics and literature were studied by the Koreans just as intensively as by the Chinese, and the teachings of the ancient sages of China became the moral standard for the Korean people. Even the teachings of Confucius had greatly influenced Korea long before Confucianism became one of the religions of Korea. By the early part of the eleventh century, through the united effort of both the governmental officials and the Korean scholars, Confucian-

1. Hulbert, H. B., Passing of Korea, p. 404



ism was well established in Korea. For centuries from this time on, there grew up a deadly conflict between the officials, Confucianists, Buddhists and the priests. In 1392 it became the State religion, when the Koryu dynasty was replaced by the Yi dynasty.

A great revival of learning then took place. Schools and academies of learning were built everywhere, in which the teachings of Confucius became a central theme of study. In the seat of every county, magnificent temples were built.

In reference to its form, we find that there were three main divisions, namely the central, the provincial and county or district organizations. Each of these had its own temple, the central one being in Seoul, the capital, where the king acted as the High Priest; the Provincial was in the capital of the province, where the governor became the High Priest; and the district temple was located in the seat of the county where the magistrate acted as the High Priest. Under the High Priests, there were three orders of priesthood, namely, the chief Priests, the Priests and the Under Priests. These were appointed by the High Priests. There were assembly halls for discussion of important matters. Uneducated men, together with women, never were considered as Confucianists.

Semi-monthly ceremonies and great annual sacrifices were held very regularly. In these, the priests were



aided by the temple-servants who were experts of rituals and who directed the entire performance. On the first and fifteenth of every month, the service was very simple. There was no sacrifice - simply the bows of the priests and the reading of rituals by the temple servants and the burning of incense. The annual sacrificial service was very elaborate, lasting three to four hours in a certain evening of autumn which evening was carefully selected. In this sacrifice, the offerings of the raw meat of the ox and calf, fruits and nuts and half cooked rice took place. The magistrates in ceremonial gowns and caps were reverently led by the court servants to the sacrifice.

Externally Confucianism looked like a real religion in Korea, but in reality, it became a political and ethical system adopted by the country. It was too cold and too materialistic to appeal to the emotional side of the people. I believe, no system can be called a religion without the teaching of the idea of God and his relation to man at least, as well as the individual soul and its salvation from sin together with the idea of immortality. Confucianism does not deal with the problem of these important questions. Confucius himself never laid any claim on a divine revelation. He was merely a great moral teacher and reformer and sage and was worshipped by his people as such, not as the revealer of God or the Savior of mankind. In Korea, he never was honored and worshipped as eternal Con-





fucius like Krishna, Buddha and Christ. There is neither Gita, nor Lotus, nor the Fourth Gospel to be found in Confucianism.

It was true that Confucius recognized somehow the existence of the Supreme Being and his greatness of Power over the Universe. Also he acknowledged that man's nature is supposed to be derived from heaven (God), and that the harmonious acts of man means obedience to God. Yet he never seemed to have any definite knowledge of God since he only termed God very vaguely several times as heaven. Moreover, he never intimated the duties of man to God. The keynote of his whole teaching is centered on the principle of the so-called Five Laws and Five Virtues. The latter are love, righteousness, ceremony, knowledge and faith. The Five Laws mean the practical and intensive application of these virtues to the relation between father and wife, between old and young and between friends. In addition to these, there are four other virtues, namely, the filial piety, respect and reverence to superiors, which became the basic system of the Chinese political ethic, a confirmation to ancient customs, and the virtue of moderation. These teachings of Confucianism became the strong foundation upon which the political, social and moral philosophy of China and Korea had been built.

According to the Confucian conception, the ultimate achievement of acquiring these great virtues lies in the



completion of an intellectual attainment. Like the Greek thinkers and philosophers, he thought that intellectual and moral ideas belong together. The Master said: "Wishing to have the peace of the world, they first ordered well their own state. Wishing to order well their own state, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge."

Looking at the teachings of Confucius - filial piety means: "the services of love and reverence to parents when alive and those of grief and sorrow to them when dead - these completely discharge the fundamental duty of living man." The ancestral worship is the family cult of all the Koreans. My father was a most devout ancestral worshipper, and I too used to worship with my father and brother the spirits of our departed ancestors. The Koreans think that every man has at least three spirits. When he dies, he leaves one spirit to his tablet at home, one to his grave and one would be taken to paradise or hades with him. Food is offered three days a time to the tablets for at least two years after the death. These two years are called the period of mourning, during which time, mourners wear



white and are in very deep meditation. The daily offerings are simply meal offerings; larger offerings come on various seasonal holidays; and on the anniversaries of death for the first two years. The eldest son always acts as the High Priest in the rites. After the mourning periods, only seasonal and anniversary offerings are necessary. Once a year, on Memorial day, May 5th, every family is supposed to decorate the tombs of its departed ancestors and to make great annual offerings before them. Thereby the family receives a blessing from the departed spirits.

The effect of Confucianism gave the Koreans both advantages and disadvantages. Through intensive application of the five cardinal virtues, the people have a very high moral development. They fully realize that if they want to rule men, they must master the principles of benevolence, uprightness of mind, the propriety of demeanor, practical sagacity and good faith in their lives; that it is a supreme duty of every man to be loyal and reverent to the state, to his parents and elders; and that the worth and greatness of personality should be recognized.

On the other hand, through its over emphasis of the confirmation of the past traditions and reverence to past generations, Confucianism made Korea awkward and static instead of progressive and dynamic. It also gave the people the wrong impression that ignorant folks are





all immoral persons, through its identification of intellectual development with morality. This lead the people to believe that any kind of labor belonged to the ignorant, immoral and slave classes, and thus the sanctity of labor and the democratic spirit are entirely lost among the Koreans.

Are the Koreans Polytheists or Monotheists in any sense? We have already noted that they recognized the spirits of all kinds of other gods; that they used to worship and still do Buddha as an Eternal Buddha, who would give them eternal life in the western Paradise; and that they worship Confucius as the greatest personage among men, second only to God. All this, however, does not mean that they are polytheists, so long as they fully recognize the Supreme Being and worship him as such. The Koreans call this Supreme Ruler, Huanim which means only One Respective Being. This Being is known to them as the Supreme Ruler of the universe as well as its creator. Of course, he is also known as omnipotent, omnipresent and omniscient, as well as blesser and punisher. The Koreans say almost like the early Christians: - "The man who does right God (Hana-Nim) rewards with blessing; the man who does wrong Hana-nim punishes with misery." "If we obey God we live; if we disobey him we die." "Secret whispers among men God hears as a clap of thunder; hidden schemes in the darkened chamber he sees as a flash of lightening." Let the body die and die a hundred times, and let all my barns return to dust, and let my



soul dissipate into nothingness, yet not one iota of loyalty shall change toward my sovereign Lord."

This Hana-Nim, the Supreme Being, is above all other petty gods, Buddha and Confucius. When the country was in great trouble, great sacrifices were made, in order that the country might be relieved from the situation. These sacrifices were similar to those of the ancient Hebrews. For this reason, the people of Korea may claim that they had been and still are monotheists rather than polytheists. The Christians took this name (Hana-Nim) for God in Korea.

Christianity came to Korea, not totally as a stranger, but as a very interesting and fountain religion. The doctrine of God in the Old Testament was to them very similar to that of their Hana-Nim. The Christology of the Fourth Gospel was also to them similar to the Buddhology of the Lotus Scripture. The doctrine of evil spirits and demons in the Synoptic Gospels are quite similar to their own; and many other similarities convinced them that Christianity was only a kindred religion to their own. The people, however, were amazed to find that the spirit of Christianity is absolutely different.

The people of Korea soon found out that, although Christianity is not too mystical in its philosophic aspect and pessimistic like Buddhism, it has also the mysticism and the sacrificial spirit of the latter; that, although, it is not too cold intellectually and agnostic as well



as materialistic like Confucianism, it has also the reverence and the moral earnestness of the latter; and that it is free from the superstition of Shamanism and thus is elevating and inspiring with a tremendous appeal both to the emotion, imagination and reason. At last, while they were wandering aimlessly in the barren wilderness of pagan beliefs where their great thirst for reality could not be quenched, they fortunately and happily found the true way of their salvation in Christianity through Christ - who has revealed to them the real God whom they had long sought after.

Rev. G. H. Jones, who had been in Korea for over twenty years as an outstanding missionary leader, said, "Misgovernment and oppression had reduced the people to despair. The people were tired out, weary and disheartened with the barrenness of pagan beliefs and religions. Morally they were decrepid and moribund. Into the gloomy, chilly atmosphere of their moral life came the Gospel of Jesus Christ, with its radiant promise of better things, and the Koreans turned as instinctively to it as the flowers to the sunshine."





## CHAPTER II

### CATHOLIC MISSION.

The large amount of credit for the success of the missionary enterprise in Korea should be given to the early French Catholic missionaries. They were the first to till the virgin soil for the seed of the Gospel of Christ, and they laid a strong foundation for the building of the Kingdom of God.

#### 1. The Early Christian Movement Among Students

Some writers think that the first Catholic faith was introduced into Korea by the Chaplain to the Japanese General at the time of the 1592 invasion. But there is no historical record to substantiate this and it is only a matter of speculation. There never would have been an opportunity for the chaplain to do any missionary work among the Koreans, for they had been scourged in a most barbarous fashion during the period of the Japanese plundering.

In the winter of 1777, a brilliant Korean Student named "Stonewall", Surk sung, as a leader, had formed a literary club with other students for the purpose of further study of the Chinese Classics under the famous Confucian scholar and Professor Kwem. This club held an annual conference lasting about ten days. In it, each



member made an extensive report from the result of his long researches in the classics together with his original poems in Chinese. In the midst of this most fascinating meeting, the attention of all the students was greatly attracted by the tracts of philosophy and religion brought in by one of the members. These tracts were brought into the country from Peking in 1777. They were the translation of the writings, or original composition in Chinese, of the Jesuits in the Imperial capital. Among the publications were tracts on the Christian and Roman Catholic religion, treating of the existence of God, Divine providence, the immortality of the soul, the conduct of life, the seven capital sins and seven contrary virtues. This band of students, who were rather tired and worn out in their monotonous study of the same old Chinese classics, were awakened in a new sense with the western religious philosophy which seemed to them vastly more absorbing, interesting and fascinating than their usual lessons in the classics. They strongly resolved to study and comprehend thoroughly the new religion and its doctrine. It became so interesting, that the 7th, 14th, 21st and 28th of every month were set apart for resting and fasting and meditation. Morning and evening, they read these tracts and prayed. Although there was no religious leader to direct them, these students who voluntarily became Catholics, started the Christian movement in quite a vigorous



way. Many became interested in the new faith.

Stonewall became the leader of this new faith. He gradually grew to be a most devoted Catholic. He was not wholly satisfied with these tracts and desired to go to Peking for further study. However, he was unable to do so. Two or three years later, Senghuni, the third ambassador to China, came in contact with the headquarters of the Catholic Church in Peking. He was baptized and christened as Peter. Upon his return to Korea, he brought with him an immense amount of Christian literature for the students. The students studied further and became very enthusiastic over the new religion. They began to preach the Catholic faith with great zeal among both the noble and common people. Peter, who called himself St. Francis Xavier, baptized his friend Stonewall, and he in turn called himself "John the Baptist". These two leaders baptized many, including women and children.

Some of the literature was translated into the Korean language and among this literature was one known as "Explanation of the Gospel of the Sabbath and Feasts." These translations were widely distributed, and thus the Christian idea was disseminated in a most surprisingly rapid fashion.

The Korean government became alarmed about the rapid spread of Christianity and in April 1784, the king issued an edict against Christianity and the first persecution





of Christianity took place. The leaders of the movement were severely punished, some were imprisoned and some banished. Thomas Kim, as a result of his punishment, died. He was the first Christian martyr in Korea. The spread of Christianity went on quietly however.

As the Government became lenient toward the Christian movement, the young enthusiastic Catholics gathered once again together and redoubled their energy to continue this movement. In order to carry on their work efficiently and in order to cement more closely their bonds, the leaders formed a hierarchy, after the model of which Peter had seen in Peking and to which their liturgical books so often refer. "Francis Xavier", (Peter), was made Bishop and others were chosen as priests. Then they spread forth to many sections. They richly robed themselves and erected platform confessionals. In perfect good faith and harmony, this curious "hierarchy" continued for two years with wonderful results. Then in 1789, "after earnest thought and even at the risk of public ridicule and of troubling the conscience of the faithful, they resigned their offices and their places among the laity."<sup>1</sup> Then Paul (Youn) sent a letter of inquiry to the Bishop of Peking as to the validity of ordination and other similar matters.

The young Christian community graciously submitted to the episcopal rebuke, giving them the right only to baptize. Yet they yearned to receive the sacraments, to have

1. Griffis, W. E., Korea, the Hermit Kingdom, p. 215



the ritual splendors as were in the Peking Cathedral, the altars, light, vestments, solemn mass, music, procession and all that enchants the eye and the imagination of the Roman form of Christianity. To accomplish their wishes was to have an ordained priest first of all. Paul and John the Baptist went to Peking and were instructed that they must banish their ancestral worship. This message they carried back to the Koreans who were alarmed. Strong agitation arose and Paul Youn and Jacques Kim, as leaders of the movement were put upon public trial with others and sentenced to death. On the 8th of December, 1791, these two splendid Christian leaders were decapitated, while invoking the names of Jesus and Mary. They were 32 and 31 years of age. At this time, the total number of converts in Korea was estimated to be about four thousand.

## 2. The French Missionaries and Their Martyrdoms

Before the first French missionary from China made an attempt to enter the hermit kingdom, both a Portuguese priest and a Chinese priest had come. The Portuguese priest was not admitted and had to return to Peking. The Bishop of Peking wrote a letter appealing to the Pope but to no avail. The Chinese priest, Jacques Tsin, only 24 years of age, was sent to this difficult field. This was in the year 1794. He could not enter at once and for nearly a year waited in a neutral place for the opportunity to open. Finally, he entered Seoul and started vigorously



to work. Rapid progress was made and the attention of the government was called to same. The result was that the work was stopped. For several years, this Chinese priest stayed in the home of one of the nobles, but finally, voluntarily he gave himself over to the government authority with many other Christians. He at the age of 32 with several hundred other native converts was executed on May 31, 1801.

In spite of the frequent persecutions, the native Catholics held to their faith and had constant touch with the Peking Church in secrecy, of course. At the same time, they addressed two letters to the Pope, Dec. 9 and 18, 1811; "the Very High, Very Great Father, Chief of the Whole Church", and in their appeal to him, they asked not only for spiritual help, but also for ships and envoys.

News of these persecutions spread and the great interest of the Society of Foreign Missions of Paris was aroused. This Society determined to send missionaries to Korea to help the native Christians in building up the Church. In 1835, Bathelemy Brugiere, then a missionary at Bangkok, Siam, offered himself and was appointed the Apostolic Vicar of Korea. After a long and hard journey from that country, he became ill and died Oct. 20, 1835. Pierre Philibert Maubant took his place. He was the first Frenchman to enter the hermit country. He surveyed and studied the country very carefully. In 1837, another Frenchman





joined him, by name, Jacques Henare Chaston and under the leadership of these two, the missionary work went on vigorously. Other French priests soon followed and the work flourished. By the year, 1838, the Christians numbered over 9,000.

On January 16, 1839, every house was searched to see if there were any christians; and every suspect of being a Christian was tried and punished in a most horrible manner. Moreover, the regent, the father of the young king (Hen Chong Yi), named Tai-Won-Koon was the enemy of Christianity. He resolutely determined to exterminate Christianity from Korea, because he thought that this policy would be the wisest. July 7, 1839, a new edict was issued in his name. Persecution now broke out with redoubled violence. The three French missionaries, Venerable Myrs, Imbert, Maubant and Chaston were seized and tried and sentenced to death. Thousands of converts were also seized. One Hundred and thirty were executed. By a decree of September 24, 1857, the causes of these martyrs were introduced in the Roman court.

December 31, 1843, Jean Joseph Ferreul was consecrated Bishop of Korea. For a year and a half he made an attempt to enter Korea. After a year's work, he was executed. Then followed Marie Antonie Nicholas Davilay. The peninsula persistently remained closed. A Chinese barge was supposed to bring the missionaries in secrecy to the coast



of Korea, where a Korean ship, under cover of darkness, would transport them to the land. Father Laistre spent nearly ten years in attempting to get on Korean soil.

Notwithstanding these difficult and numerous local persecutions, from 1845-1866, the mission work prospered. The number of converts became 25,000. There were two bishops and ten missionaries. At the same time, the Churches in different districts were well organized and everything relating to masses, rites and ceremonies went on splendidly until March 1866. Another terrible persecution broke out. The two bishops and seven of the ten missionaries were cast into prison. Twenty Korean leaders were tried and put to death. Thousands were driven into the mountains where they perished from hunger and distress. The three remaining priests returned to China.

### 3. The Work under Toleration

This last terrible persecution which caused the lives of nine French priests was reported to the French capital by way of China. The French government ordered the French squadron to proceed to the shore of Korea from China, and demand a redress from Korea for the killing of the French priests. Under Admiral Roze, the squadron came to the Korean shore, near the island of Kangwha, and captured the island. However, they were driven out from the fortification, and not seeing any way to accomplish their purpose, they left for China.



In 1876, after an interval of ten years, the new vica Apostolic, Ridel succeeded in sending two missionaries to Korea. He himself with two other priests followed in a year, but in a short time, his retreat became known and he with others was thrown into prison. Upon the strongest protest and demand of the French minister in Peking, the government consented to send them back to China. In 1879, Father Deguelle met the same fate. This year though closed the bloody era. Liberty came at last. The toleration of the Christian religion came into existence toward the end of the year 1884.

Over the toleration, together with the commercial treaty with other powers, the French missionaries in both China and France became enthusiastic. The mission in Korea lost no time in expanding its long neglected work. In 1888, the Sisters of Saint Paul of Charters were called to take charge of several orphanages. In each district, chapels were built, with parsonages for the missionaries. In the year 1890, there were 17,577 faithful christians. Within five more years, there were 25,998.

In 1892, a Seminary was built at Tyeng Saun near Seoul for the training of native workers. This was the first theological school of Korea. Six years later, on the 29th of May, 1898, the beautiful cathedral of Seoul was consecrated. Many Parish schools were established. By the year 1900, there were 42,441 faithful. In this





period, there was a striking event. The Princess, wife of the iron regent, the arch enemy of Christianity, was converted. She was baptized on the 11th of October, 1896. It was a secret baptism. The following year, she received sacraments of Penance and of Holy Eucharist. She died on the 8th of January, 1898.

The missionaries published a dictionary and grammar in both French and Korean. There was also a printing house for the publication of the Korean Catholic books and the weekly news. In 1907, there were one Bishop, forty-six French missionaries, ten Korean priests, eleven French sisters, forty-one Korean sisters, 63,340 baptised christians and 5503 catechumens under instruction. There were also forty-eight churches, one in each district, seventy-two boys' schools, 1,014 pupils, five girls' schools with about 200 pupils, two orphanages, two pharmacies and one seminary with twenty-two preparatory students.

From 1907 to 1917, the missionary work of the Catholic Church made wonderful progress. By 1917, although the number of bishops and missionaries were rather stationery, districts, churches, schools, membership, students and other activities were greatly increased. There were two dioceses instead of one; six more districts, 185 more churches, 1,047 additional chapels, 23,956 more members, one more seminary with an increase of 64 students, six more boys'



schools with 824 more students, ten more girls' schools. With an increase of over 300 percent in students, two dispensaries treated 3000 patients. There were fifteen more Korean nuns, eight more Korean Priests and one monastery with twenty-one monks.

It is very regrettable that we have not the up-to-date statistics available to indicate the exact figures relative to the progress made in Korea. The reports on education work for 1923 show two orphanages with 245 orphans, 122 boys schools with 5,977 pupils and 44 girls schools with 2,742 pupils, making a total of 8,987 pupils and 363 teachers. There was only one High School with 188 students and nine teachers. The missionary directory for 1926 shows a total of 85 Roman Catholic priests and brothers in Korea exclusive of the Korean priests. Of this number, there were 38 French priests, 32 German priests with one bishop in Benedictine which was established in Korea in the year 1909, and 14 American priests in the American mission which was recently founded. If we take the rate of the increase of the Christians between the years 1907 and 1917, it would be quite possible that there are more than 120,000 Catholics in Korea today, with more than fifty Korean priests. The Korean priests are better trained workers than the protestant preachers.

The Catholic Seminaries for the Korean priesthood stand much higher than the similar institutions of the



Protestant Church in Korea. In the Catholic Seminary, one must spend six full years in training, the first two years for philosophy and the last four years to theology. Every candidate for a theological course must be thoroughly trained in the Latin course for six years, because Latin is used as the tool for this theological work. Such seminaries are three, one in each diocese, Seoul, Taiku and Wonsan. On the other hand, the Protestant theological course is only four years without such rigid requirements.

With the aid of the German Benedictine and the American Catholic missionaries, the Korean Catholic mission has better prospects today for its evangelical, social and educational work. The Roman Catholic missionary enterprise, with the heroic work and martyrdom of the early French missionaries, made the hermit kingdom of Korea a most fertile field even for the Protestant missionaries.



### CHAPTER III

#### PROTESTANT MISSIONARY WORK

The real active Protestant missionary work began by making commercial treaties with the western powers. The Protestant missionary societies of various countries of the west were very cautious about sending their missionaries to Korea, the land of martyrdom. They were exactly half a century behind the Catholic missionaries. At the same time, it seemed as if the latter were braver than the former in their attempts to sow the seed of Christ's Gospel in the almost impenetrable land. Reverend Mr. Thomas, who was sent out by the London Missionary Society went to Korea in 1866, on the ill-fated American ship - "General Sherman" - which was ordered burned by the Koreans with all aboard.

Mr. Ross and Mr. McIntyre, the Scotch-Presbyterian missionaries accomplished much work. These two men had a good knowledge of the Korean language. They preached to Koreans in Mukden, Manchuria and translated the first four gospels, and later the entire Bible from the Chinese to the Korean language. This was in the year 1877. Some of their converts went back to Korea and began to preach and distribute literature to many of the Koreans for the first time. This work paved the way for the





Protestant work.

# 1. American Presbyterian Mission (North)

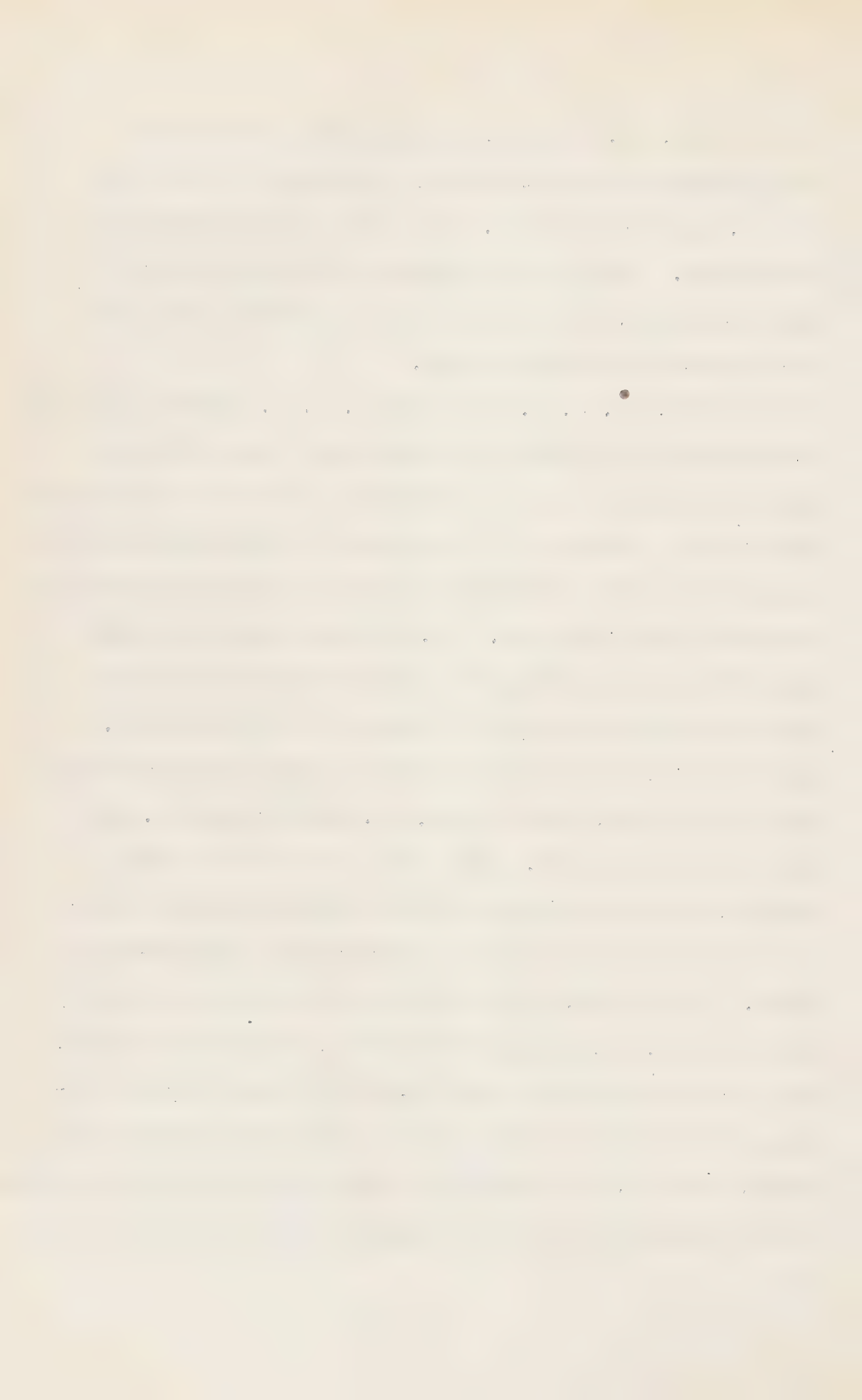
The work of this mission was started with the arrival of Dr. Horace N. Allen by way of Shanghai, China, in September, 1884. It was a most opportune time for him to come to the country to lay a strong foundation for missionary work. It was the time when the progressive and conservative parties had great conflicts. Prince Min, the cousin of the Queen, was mortally wounded by an assassin. Dr. Allen, who saved his life, then became very popular with the royal family and the people in general. The king gave him everything needed for his medical work, and through his work, he brought many to the knowledge of Christ. His success lay not only in his medical and missionary enterprise but likewise in his diplomatic work. After a few years, he became the American minister in Korea.

On April 5, 1885, Horace G. Underwood arrived as the first clerical missionary from America. He was an outstanding leader and far-sighted church statesman. His activities were largely confined to education work. He was the founder of Chosen Christian College in Seoul, which was the first institution of high learning on the peninsula. He labored in Korea for over thirty years with undaunted spirit and great loyalty.



in 1886, Mr. Hulbert, a professor in English for the government School in Seoul, cooperated in every way with Mr. Underwood and Dr. Allen for the advancement of the kingdom. They had considerable literature which had come from China, and they started evangelical work with a few Korean christian leaders.

In 1892, Dr. J. S. Gale and Dr. S. A. Moffett followed Dr. Underwood as clerical missionaries. Dr. Underwood then took charge of the northwestern provinces while these two men took charge of the territory in the extreme north, the east and south of Seoul. By 1891, they had itinerated in almost every province. Dr. Moffett wrote this statement: "Thus by May 1891, the Presbyterian missionaries had proclaimed the gospel in every province in Korea." These three missionaries were great leaders in every movement of the work, two of whom, Dr. Moffett and Dr. Gale are still in the work. Under the direction of these leaders, the Presbyterian work in Korea developed until it is now the largest mission work of the Presbyterian Board. Up to 1920, there were one hundred and fifty missionaries, 53,000 baptized adults, 117,000 christians, 700 paid native workers and 15,000 voluntary unpaid workers, 1200 churches and chapels, over 1000 boarding students, over 10,000 elementary school pupils with 105 schools, and 85 teachers, over 3000 hospital patients yearly, seven



hospitals, 135,000 dispensary patients and 121,651 Sunday school pupils. Four years later, there were 105 new additional churches, 22,000 more christians, forty more Sunday schools, making the total of 1838 schools with 22,000 additional pupils. Suffice it here to simply say, that the mission has one college and a seminary, primarily for the training of Christian workers in Pyeng Yang, with more than 3,000 students. It has three Bible institutes, two of which are receiving cooperation from other denominations, with the enrollment of 2,576 and 171 teachers in 1923. There are annual Bible classes and conferences, which are usually held in various places during the winter for four or five weeks. To these conferences, as many as 75,000 Presbyterians are attending for Bible study, social and religious lectures.

This mission has the largest territory of all. Its area is 29,216 square miles with a population of nearly one-third of the entire population of Korea. This territory is well distributed among six large provinces, namely North Pyeng An, South Pyeng An, North Pyeng Sang, North Choong Chyung, Whanghai and Kyeng Kie. There are three central stations which are for the missionary and educational activities of the different stations in the various provinces. They are Pyeng Yang in the northwest, Seoul in the central part of the country and Taikoo in the south. Pyeng Yang, the first capital of Korea and the second





largest city, has the reputation of being a "Christian City." Here are located more than a score of missionaries, boys' and girls' academies, the Presbyterian Theological Seminary, which is considered one of the largest seminaries in the world, the Union Christian college, a boarding school for missionaries' children, seven Presbyterian Churches with the membership of nearly 10,000. One of these churches is the Central Church in the heart of the city, high up on a hill. This church has more than 3,000 members and an equal number of Sunday School pupils. Its pastor is Rev. Shun Doo Khil, the famous blind preacher. This station is the center for the work in the three northwestern provinces, North and South Pyeng An and Whang-hai. In its immediate territory are over 40,000 christians. But under this central station, there are two secondary stations; one in the North Pyeng An, in the city of Sunchun and the other in Chai Rung in Whanghai. In the territory of Sun Hun, there are more than 30,000 christians while in the city, there are two large churches with a membership of 6,000. There are two academies for boys and girls with enrollment of 600 and a hospital treating over 30,000 christians, and a hospital and dispensary treating nearly 30,000 patients annually.

The work of the Seoul station comprises 114 churches and chapels of which seven are in the city of Seoul. There



are about 10,000 Presbyterians. The principal institutions are the John D. Wells Training schools for christian workers (boys), the Young Women's Academy, the Chosen Christian College in which the Presbyterian Church is largely interested and the Severance Union Medical College and Hospital where 40,000 or more patients are treated annually.

The station of Taiku is comparatively a small one which has approximately 100 churches throughout the territory and a membership of approximately 6,000. There is a boys' and girls' academy, and the Cornelius Baker Memorial Hospital.

The Presbyterians are making more progress in Korea than any other denomination. In numbers, they almost outrun all the other denominations totalled together. The outstanding leaders are S. D. Khil, D. P. Nyang, E. D. Kim, S. C. Hahn, Y. H. Kim and P. S. Kim. These men have great personalities, influence and power to direct every activity of the Church. The first two mentioned are among the thirty-three signers of the "Proclamation of Independence", March 1, 1919.

The Korean Presbyterian mission is self-supporting. All of the twelve hundred churches and groups pay their own bills without receiving any financial help from the foreign mission Board of the American Presbyterian Church.



The mission money goes to help in higher educational work and in the hospital expense. According to the statistics of 1920, the contributions of the Korean church was four times the amount of the Mission Board's grant for evangelistic, educational and medical work.

The Korean Presbyterian Church is also a self governing Church. Its organization is modelled after that of the American Presbyterian Church as to the local, Presbytery, Synod and General Assembly. The general Assembly of Korea was organized over twenty years ago with four different Presbyterian Missions of Korea; North, South Australian and Canadian Presbyterian churches. Thus, all these are merged into one single Presbyterian Church of Korea, although each still maintains its own assigned territory with independent appropriations.

This Presbyterian mission opened its work among the Koreans in Manchuria in 1913 through the Pyeng Yang Presbytery. In the same year, the General Assembly decided to start missionary work in Lai Yang of the Shangtung Province, having received a Macedonian call from the Chinese brethren of the Presbyterian Church of that province. Three missionaries were sent, Rev. Pak Tai Ro, Kim Young Hun and Sah Pyung Soon. They were enthusiastically received and made rapid progress in their work.

## 2. Southern Presbyterian Mission

The work of this mission was opened in 1893, and





is situated at the points of southern Korea, Makpo, Kunsau, Chunju, Kwangju and Soon Chun, of North and South Chula provinces. These places are regarded as the finger tips of a great hand. Seven devoted missionaries sailed from San Francisco in 1892 for the unknown shore of Korea, the ancient land of martyrdom. These faithful ambassadors of Christ were: Rev. W. D. Reynolds and wife, Rev. L. B. Tate, Mr. and Mrs. Junkens, Miss M. S. Tate, Rev. Johnson and Miss Davis. They started work in the territory of Seoul.

From year to year new missionaries streamed into the country to strengthen the working forces. Up to 1920, there were 68 American missionaries; in 1924, there were 95 missionaries including seven physicians. This rapid increase of missionaries indicates clearly the wonderful progress that is being made in this work.

This territory is densely populated. It contains only 7,779 square miles but it has a population of 2,951,481.

the people in this particular section are more refined having an aristocratic spirit. This reason made it a little difficult for the missionaries to work.

in the course of twenty-eight years, the mission developed one hundred thirty-five well trained native preachers, and these became a tower of strength in cooperating with the missionaries. There were 13,341 christians with nearly 10,000 Sunday school pupils, 1050 elementary school pupils, 110 high school students, five mission hospitals treating





thousands yearly, 73 teachers and 321 on the medical force. Four or five years later, there were 220 paid native workers including forty-two women workers, three Presbyteries with 100 organized churches and 600 unorganized churches and meeting places with the total number of 30,000 christians, 585 Sunday schools with 26,346 scholars and 1577 teachers and officers. These figures show the rapid progress that has been made.

This mission cooperates with the missions of the Presbyterian Board in high educational work. This mission is also self-supporting and when the Presbyterian Assembly meets, this mission joins likewise.

### 3. Canadian Presbyterian Mission

This work was opened in a little hamlet called Sarai, on the Yellow Sea thirty-five years ago by a young brave and sympathetic Canadian missionary, named Rev. William McKenzie. He came to the country in 1893 as an independent missionary, but is considered the pioneer of the Canadian Presbyterian Mission, although he did not have any connection with it directly. In order to win the hearts of the people to Jesus, he lived among them as if he were one of them and died within two years. "It was the life of a strong brave man who for the salvation of Korea, had chosen a secluded village where he might bury himself among the people and become one of them. He wore their dress, ate their food, taught them, gave them the water of Life and in less than



two years died among them."<sup>1</sup> Thus he sacrificed himself to bring forth much fruit.

Five years later, in 1898, the five regular representatives of the Canadian Presbyterian Mission arrived in Korea to continue the work which was left by Rev. McKenzie. They were Dr. and Mrs. Grierson, Mr. and Mrs. Foote, and Mr. D. M. McRae. They made their central station at Wonsan, the most splendid and important port of the North. It is very near the port of Vladivostok. The second main station was in the Hamkyung Province, in the city of Hamkyung. The area of these two provinces is 21,037 square miles with the population of 1,564,936. The territory is very mountainous and cold in the winter time, but the land is very fertile. In the year 1920, there were nearly 50 missionaries beside 40 children, 108 well trained Korean pastors and evangelists, 150 Korean teachers of mission schools with 1,924 elementary school pupils and 2,246 high school students, 37 Korean medical forces with four medical missionaries, five mission hospitals which treated over 10,000 patients yearly, 13,601 Christians and 12,691 Sunday school pupils. This record shows the great achievement made by the mission within only two decades and a half.

In 1925, the membership had increased to more than 18,000, the Sunday school pupils to 21,000. From five central stations, there have branched forth four hundred

1. Korea: Handbook of Missions, 1926, p. 11



different groups. This mission has an excellent Bible training school for women. Fifty deaconesses have graduated and are doing excellent work in this territory. There are five first rate high schools for boys and girls. This mission also extended its work to the Korean colonies in Manchuria with its headquarters at Yong Jung. It is likewise one of the Synods of the General Assembly of the Korean Presbyterian Church.

One of the outstanding Korean leaders is Rev. Kwan-sick Kim, who is the first cousin of Miss Mary Kim in our school. He graduated from the Toronto University and came to Princeton to take both his M. A. and B. D. degrees in 1924. Then he returned to Korea and became the pastor of the largest Church in Hamhung, and at the same time the principal of the girls' High School there. He is a moving spirit among the Korean workers and through his great influence and tireless work, great things are accomplished both in evangelical and educational work as well as in social work. He was the head of the Korean delegates to the International Sunday School Convention at Los Angeles in 1928. This mission is self-supporting except for its higher educational work.

#### 4. Australian Presbyterian Mission

The Australian mission was founded in 1889 by the Rev. J. H. Davis, at Fusan, the largest harbor on the





southern extremity of the shore of Japan Sea, in the South Kyung Sung Province. This devoted missionary died of small pox within a year of his arrival. His remains lie buried on the hillside above the Fusan Railway station.

This territory has an area of 4856 square miles with a population of 1,748,148 people. Diligence, patience and loyalty are the characteristics of the people of this province. Thus the christians are very faithful in their Christian duties.

After forty-four years of the founding of the mission here, there are 37 missionaries, 65 Korean salaried workers including 18 Bible women, 287 churches and groups with a membership of 11,414; 190 Sunday schools with 11,000 pupils and 760 teachers and officers, 50 Bible class conferences (one to four weeks) with an attendance of 1444, two boys' elementary schools with 460 pupils, four girls' schools with 637 pupils and twenty teachers, two secondary schools for boys and girls with 200 students. There is a hospital and a dispensary treating over 10,000 patients annually.

The leper work in this district is maintained by the Mission to Lepers. There are three leper asylums.

##### 5. Methodist Episcopal Mission (North)

This mission is one of the two oldest missions in Korea and second largest one. Its territory is more widely spread than any other mission in the country. It covers



seven different provinces from the extreme north to the extreme south. The territory is divided in North Pyeng An, South Pyeng An, South Chung Chong, North Chung Chong, Whanghai, Kang Won and Kyung Kie. It has an area of 15,934 square miles with a population of 3,264,836.

In 1883, Dr. John F. Goucher of Baltimore happened to come in contact with the company of the first Korean embassy sent to the United States. He heard of the conditions and opportunities of Korea. He volunteered to go as a missionary. This gift made possible the opening of this field. In the meantime Dr. R. S. Maclay, Supt. of the Mission in Japan visited Seoul in June, 1883 to make arrangements for the mission. The king graciously approved of the project and suggested that work along medical and educational lines would be very acceptable.

The Mission Board appointed Dr. W. B. Scranton and Rev. H. G. Appengeller as medical and clerical missionaries respectively. In February 1885, these two brave men with their wives and the mother of Dr. Scranton sailed from San Francisco for the unknown shore of Korea. They reached Chemulpo, one of the finest harbors of Korea, on the 5th of April, Easter Sunday. Mrs. Scranton, the mother of Dr. Scranton went out to take up the work of the Woman's Foreign Mission Society in Korea. At once, with much enthusiasm, energy and determination, they started their work at the capital city. In 1886, they appealed to the Home Board for additional helpers, Dr. G. H. Jones and Franklin



Ohlinger were sent out. These workers, with the help of the Koreans of the old school of Confucianism, launched evangelistic, medical and educational enterprises very vigorously. Dr. Scranton established his reputation and became popular with both the king and the people. Rev. Appengeller while grappling with the language preached constantly the Gospel of Christ and opened a boys' school in Seoul, the Pai Chai School, which was modelled after the school system of the west. This school is now one of the largest secondary schools of Korea with nearly 1,000 students. The principal of this school is now the son of the founder, Rev. H. D. Appengeller, M.A.

Mrs. Scranton founded the first girls' school in Seoul. The Emperor named this school Ewa Haktang "Plum Tree Flower School", because the family of the King was Yi - "Plum Tree". This school has developed into a high school and college - the only woman's college in the land, with approximately 600 students.

Dr. G. H. Jones went to Chemulpo to open his work. He with Miss Miller and Rev. E. M. Cable, now the president of the Union Theological School in Seoul, accomplished a great work. One of the outstanding leading native workers was Rev. Kee Pohm Kim, who was one of the three first ordained ministers of the country. Dr. Jones was considered as one of the best speakers of the Korean





tongue. After twenty years, he was called back to America to become the General Secretary of the Foreign Mission Board.

In 1892, a central station for the north western province was established in Pyeng Yang by Dr. and Mrs. R. S. Hall. These two were both medical missionaries. Soon, through their efforts, two hospitals were built, one for men and one for women, a good size church with seating capacity of 2000 people, which I had the opportunity to visit when I was a boy. Dr. Hall died in 1895 and was succeeded by Dr. W. A. Noble, a clerical missionary and Dr. Fallowell, a medical missionary. Then followed from year to year a host of lay missionaries. The outstanding Korean workers are Rev. Chang Sik Kim and Rev. Suk Hyung Oh. The former, who is one of the three first ordained ministers, has been a tower of strength in the missionary enterprise. He was regarded often as man possessing Abraham's faith and Moses's power in doing things. Once he was threatened to be put to death unless he denied Christ. But he refused, even in the face of execution.

In 1905, a new presiding elder's district was branched out to the northern part of the territory, in North Pyeng Ahn Province, with headquarters at Yung Bung, one of the largest cities of this province. Rev. C. D. Morris





was taking charge of the work as district superintendent with several able Korean preachers.

There are three more central stations in Haichu in Whanghai, Wonchu, in Kangwon, and Kongchu, Choongchung North. From these seven central stations in the capital of seven different provinces, eleven districts are now organized, all of which are under native district superintendents since the last annual conference. The missionaries are cooperating with the Korean leaders as advisors and directors.

In 1925, this mission had 600 churches or groups with 507 church buildings and a membership of 44,686; 615 Sunday Schools with 32,405 pupils and 2,575 teachers, 64 Epworth Leagues with 3,245 members, and 249 Bible class conferences with an attendance of over 11,000 men and women. In the same year, there were ninety missionaries including nine physicians and 24 educationalists and 530 native paid workers. Among them were 96 ordained ministers, 327 unordained preachers, 18 Bible colporters and 89 Bible women. All these workers are well trained. The Korean leaders are Rev. Byunhyung Cho and Rev. Kee Bhum Kim, the first ordained ministers, whose names went down in history of the Korean Methodist mission. Their long services and great achievements in building up the Kingdom of God will be long remembered by every Korean Methodist.



The present outstanding churchmen are Rev. C. S. Kim, who is the oldest minister of the country, C. J. Kim, who is one of the signers of the Declaration of Independence in 1919, C. D. John, the most popular young preacher, K. S. Oh, a keen and thinking minister, who was a delegate to the General Conference in 1919, and Y. S. Kim, a most powerful preacher, educated in the United States and once pastor in the Korean M. E. Church of Honolulu. These leaders are really the moving spirit and pillars of the Christian movement in Korea. Among the lay leaders are Hugh Cynn and Deuk Soo Kim. The former is well known to the western religious circles through his wonderful work in Y. M. C.A., as the general secretary and through his admirable book, "Rebirth of Korea", as well as through his work in connection with various conferences including the Jerusalem Conference in 1929. Mr. Kim, like Mr. Cynn was also educated in this country, and is doing a great work in the educational work as well as in the Christian movement. These men are simply representatives of many Christian leaders in Korea, through whose tireless labors and undaunted spirits the Church is growing very rapidly.

As to the elementary and secondary education, the Mission has 96 boys' schools with approximately 10,000 pupils and over 266 teachers; 56 girls' schools with



approximately 5,000 pupils and 179 teachers. There are four boys' middle schools with approximately 2000 students and 70 teachers and three girls' high schools with nearly 500 students and 40 teachers. Through these schools, the boys and girls are not only trained for life work as citizens but also as future Christian leaders of Korea.

In the medical work, there are two women hospitals, three men hospitals, four dispensaries, nine American Doctors and over eighty or the Korean helpers. This work is wonderful, treating in the hospitals 1,032 and 10,024 respectively and in the dispensaries 11,875 and 25,899 respectively.

All the statistics shown above are derived from the Korean Federal Council for 1924.

In regard to higher education, this mission cooperates with the Southern Methodist mission, Union Theological Seminary, Union Women's Theological Seminary and the Pierson Memorial Bible School, Chosen Christian College and Severance Medical College in Seoul.

The mission is practically self-supporting. One of the noteworthy things this mission has started is a plan that it will unite with the South Methodist Church of Korea to be known as the Methodist Church of Korea. This plan has already been approved by two annual conferences of the sister churches as well as by the General Conference of the M. E. Church of the United States in





1928. If the General Conference of the Southern M. E. Church, to be held in Dallas, Texas, this May, also approves of the plan, the Union will be consummated.

c. The Southern Methodist Mission.

"The Southern Methodist Mission came to, much as the Christian Church came to Europe, in answer to a Macedonian call. This call was embodied in the person of a young Korean of uncommon ability and noble birth, who embraced Christianity and became a member of the Southern Methodist Church while a political exile in China."<sup>1</sup> This young man was Hon. C. H. Yoon, who came in contact with the missionaries from the Southern Methodist Church in Shanghai, where he was converted. Then he was advised to go to America for his education. He proceeded at once to Emory College in Oxford, Georgia. After graduation, he returned to Korea as a young American educated Korean nobleman and Christian. At this time, there was a political turmoil in Korea between the conservatives and the reform party, so-called Independent Club, who were trying to get rid of all the foreign influences, particularly that of Japan. Mr. Yoon had joined the latter and gave his great effort to cooperate with many liberal leaders to reform many social political corruptions, as well as the old educational system, not to speak of attempt-

---

1. The Korean Hand Book of Mission, 1920, p.14



ing to rid the most dangerous influences of both Japan and Russia.

By virtue of his noble birth and education in America, he was called by the Government to become the Vice-minister of the Department of Education. Seeing a great opportunity in this way to do something for his country, particularly to institute the western system of education, he accepted. Here he accomplished a wonderful work in transforming the old Chinese system of school to the modern public school system of America. He saw clearly that in order to bring salvation to the country, modern education alone was obsolete without a religion that would bring a spiritual awakening to the nation. Of course, the Christian movement was already started there by several denominations, but he did want to see his own denomination also take part in intensifying the Christian work, so that Korea would some day be a Christian nation.

while still holding his high official position, he appealed to the Foreign Mission Board of the Southern Methodist Church that it might send missionaries to Korea to build up the Kingdom of God, and at the same time Dr. W. A. Candler (now presiding bishop) knew the condition and opportunity of the country. He urged the Mission Board to start the work. Rev. C. F. Reid of the China Mission was appointed to establish the mission on the peninsula in conjunction with the invitation received



from Hon Yoon. Bishop E. H. Hendrix and Dr. Redi sailed from Shanghai for Korea on the 13th of October 1895. After five days of stormy voyage, they arrived at Chemulpo. In Seoul they met the leaders of the Northern Methodist Mission and consulted with them. They likewise had several conferences with Hon. Yoon. Finally, the work was started in Sangdo, the old capital of Karyu, and the home city of Baron Yoon, and in the city of Seoul, as well as in other districts.

In January, 1897, the Rev. C. T. Collyer arrived in Seoul and was appointed in charge of Sangdo work. The following year, Dr. R. A. Hardie was transferred to Sangdo as a medical missionary and opened medical work there. In September, 1899, the Rev. J. R. Moose and his wife took up work at Seoul under the direction of Dr. Reid, who was then acting as superintendent of the Korean Mission.

In the fall of 1897, the Woman's Board transferred an experienced missionary from China to Korea. She was Mrs. J. P. Campbell, who was intensely interested in girls' education because of the lack of schools for girls. Within a year of her arrival, she founded the Carolina Institute, or Pai Wha School, which is now the largest girls' school of this mission. In this institution the grades range from kindergarten to high school with nearly four hundred students.

On the 14th of June, 1897, the first public service



was held in a little church building and Hon. C. H. Yoon preached. This was the beginning of the real evangelistic campaign of the Southern Methodist Church in Korea. The first communion service conducted by the mission was on January 16, 1898.

Several years later, through the great effort of Baron Yoon and the help of the mission Board, a boys' school known as Angelo-Korean-School was established in Sangdo and Baron Yoon became the first principal of that school. This school is now a High School with nearly 500 students and has a well equipped industrial plant.

In 1900 the Mission opened its work in Wonsaw, the great Seaport of Kamkyang Province and the following year, the entire work was turned over to the Northern Methodist Mission in order to avoid duplication. In 1909, a new station was opened in Choon Chun, the capital of the Province of Kangwon. Ten years later, another station was established at Chulwon in the same province. Then another at Yong Chong, Manchuria, where thousands of Koreans drifted and lived. The Mission now has five main stations in Korea and one in Manchuria. The Manchurian mission, however, is now independent, under the superintendency of Rev. J. S. Ryang.

In 1920, according to statistics of the Church Council of Korea, this mission had 61 missionaries including four medical forces and two nurses, 124 native pastors





and evangelists, 134 Korean teachers, 43 native medical helpers, Church membership of 10,740 with 5911 Sunday School pupils, three mission hospitals with 917 patients. Five years later, there were 433 Church groups with 327 buildings and a total of 23,022 adherents, 400 Sunday Schools with 15,331 pupils and 1,105 teachers, Bible-Class-Conferences with an attendance of 5,141 men and women. There were 203 native salaried workers, 88 Bible women and deaconesses. As to the educational work, the Mission has 16 boys' elementary schools, ten girls' schools with 2641 and 1501 students respectively, one boys' high school with 581 students and three girls' high schools with 395 students, two Bible schools with 114 students and 15 teachers. The total number of both elementary and secondary schools was 178. In regard to medical work, there were three additional dispensaries with 12,712 patients and 23,275 returns. In higher education, the mission coöperates with the Northern Methodist Mission in the Union Theological Seminary of Seoul, and Union Women's Biblical Seminary in Seoul, Chosen Christian College, Severance Medical College and Pierson's Memorial Bible School in Seoul.

The Mission is self-supporting except a little help is received for rural Churches and almost seventy-five percent of the higher educational work is financed by the Mission Board of America.



The outstanding leaders of this great work are Dr. C. F. Reid, the founder of the Mission, Dr. R. A. Hardie, one of the pioneer medical missionaries, who is still holding his post bravely after over thirty years, and Dr. Cron who was there for over twenty years, and who is now secretary of both the Home and Foreign Mission Boards at Nashville, Tenn.

Among the Korean leaders, there are two outstanding ones: Hon. C. H. Yoon, lay leader, whom I have already mentioned and Rev. J. S. Ryang. The latter was the founder of the first Southern Mission of California twenty years ago, while he was in California. He went to Vandervilt University and Yale, where he finished his theological work. In 1914, he returned to Korea. He is called the "Bishop of Korea", because of his great achievements. He is now the editor of the Methodist Bulletin, the secretary of the Korean Mission Board, superintendent of the Manchurian mission, President of the Church Federation of Korea and the present delegate, representing both Korea and Siberia to the General Conference to be held at Dallas, Texas, in May, 1930.

#### 7. English Church Mission

The Angelican Mission was opened at Seoul in 1890 by the Right Reverend Charles John Corfe, six ordained men and two physicians. This mission is divided into



seven mission districts, each with a resident priest in charge. The headquarters of these districts are as follows: Seoul, Chemulpo, Kangwha, Suwon, Chinchun, and Paikchun and Chunan. Seoul is the headquarters of the bishop and is regarded as the center of all other districts. Bishop Corfe served the mission till 1904 and on his resignation, the Reverend A. B. Turner was appointed. Bishop Turner unfortunately died in 1910, after six years of splendid service. In 1911, the Rev. M. N. Trollape became Bishop and still serves in that capacity.

Although this mission is comparatively small, its work made splendid progress and lent a tremendous helping hand in building the Kingdom of God in Korea. According to statistics of 1920, there were 16 missionaries, including one Bishop and one medical doctor, seven English women workers, 38 native pastors and evangelists including four priests, 4,641 baptized christians, 2956 communicants, 67 churches and chapels throughout the seven districts and 287 catechumens on roll. St. Luke hospital at Chemulpo and Ayin Hospital at Chincun were suspended during the war, because its entire staff had to leave for service for Europe. At Chinchoon, the hospital is doing wonderful work having 156 bed patients and treating 3660 in the dispensary.

Before the war there was a training school for the





workers in Kangwha, known as St. Michael Training School for clergy. The elementary schools run by the local churches or Parents' Association and subsidized by the Mission Board, have over 1500 pupils. There is an orphanage, early established in Seoul, but in 1913 removed to Suwon a few miles from the city. It is very regrettable that we are not able to obtain any source which would throw light on the recent development of this mission. It shares with the rest of the other missions in the full responsibility for the great missionary enterprise.

#### 8. Seventh Day Adventist Mission

This mission is very small and the youngest mission in Korea. The doctrine of this Church was introduced into the country in 1904 by a Korean, named Lim Hyung Wo. While he stopped in Japan, he happened to come in contact with the Seventh Day Adventist people. He became one himself. Thereby, he brought with him to Korea this new doctrine. Lim Hyung is a man of great personality and highly educated. Through his influence and zealous work, the work spread rapidly. Most of the new Adventists came from both the Presbyterian and Methodist Churches. On account of Lim Hyung taking away members from other denominations instead of converting unbelievers, he became an object of great criticism.

In 1905, the Rev. W. R. Smith and wife arrived in



Seoul from America as the first missionaries representing this Church. These missionaries were sent with an appeal from the voluntary Korean adventists. They established their first headquarters in Soonon in South Pyeng Ahn Province. Within three years, there were eight missionaries. In 1908, the Korean Mission of South Pyeng Ahn was organized and later removed to Seoul. The same year the work was opened in Wonsaw. In 1910, Rev. and Mrs. R. C. Waugerin started a mission in Keizan in North Pyeng Sang Province.

Educational work was not neglected. In 1909, they established both primary and high schools in the central station - Soonan. Small books, tracts, Sabbath school helps, and two monthly magazines were published. The magazines, "The Signs of the Times in Korea", in 1920 had a circulation of over 10,000 copies.

In 1918, the Chosen Conference of the Seventh Day Adventist Mission was organized in place of the Korean mission. This means that the Korean Mission had become self-governing.

According to the statistics of 1920, there were twenty-two missionaries including two Physicians, ninety-five Korean pastors and evangelists, 2887 Christians, 1853 Sabbath School pupils, 286 elementary school pupils, 70 high school students, 23 Korean teachers and one missionary hospital which is doing wonderful work.



There is one thing regrettable; this mission does not care very much about cooperating with other missions. Their work however is for the glory of God and for the good of the Koreans.

#### 9. The Congregational Church in Korea.

Unlike other missions, this Church was not established by the western missionaries. It was opened by a Japanese missionary, the Rev. T. Watase through the Japanese Kumai Church in 1912. Rev. T. Watase was Pastor of the Kobe Church and was appointed the director of this mission in Korea. In June of the same year, the work was inaugurated in both Seoul and Pyeng Yong. Just like the Adventist Mission, this Church at first recruited its workers principally from other churches. The work made rapid progress, and penetrated to almost every part of the country. Up to the year of 1920, there were about 200 churches with the membership of nearly 20,000.

"the fundamental principle of the Church is to inculcate breadth of faith, self-government and self-support and this applies to Korea equally with other parts of the world."



Koreans never take this statement at its face value. Nearly all sensitive Koreans suspect that this Mission is rather a governmental propaganda-agent with the sole purpose of creating good feeling only among the people toward Japan. The Governor General and the former Korean high officials, who are now Barons, and Viscounts and pensioned by the Japanese Government for their "invaluable service" in its annexing Korea, are great supporters of this mission. The people regard these noble Koreans as traitors to their country and the Governor General as their political enemy. It is claimed that these 20,000 Congregationalists are made up of the very discontented members of other denominations and friends of Japan. We cannot determine definitely the true motive of the Mission because of the sympathy and support of these nobles and the government.

While the main headquarters of the Mission is in Japan, the director and his staff of workers live in Seoul. So Seoul is taken as the Central station of the Korean mission. There were 120 Korean preachers and four Japanese workers employed in 1920. With the director as head, the workers in Korea formed their own executive body.

The Headquarters in Japan granted annually 35,000 yens toward the support of the Mission.

Summary: In the course of forty-five years, the Protestant missionary work made marvelous progress. We have





just concluded the discussion of the nine different denominational missions and their progress in the common object of building the Kingdom of God in Korea. According to statistics of 1924, in reference to the number of Churches, Christians, missionaries and native workers, we find the total of these nine missions something as follows: 529 missionaries, 2,061 Korean workers, 6505 churches and meeting places with 280,534 christians. in comparison with 125,163 Protestant Christians in Japan in the same year, the Korean Protestant missionary enterprise has achieved remarkable success.



## CHAPTER IV

### INTERDENOMINATIONAL AGENCIES

#### 1. the Salvation Army.

The Salvation Army commenced its work in Korea in 1908, with a small party of officers under the leadership of Colonel Haggard. Colonel Haggard was very efficient having had thirty-six years experience in the Army service. He directed the work which made great progress within a period of ten years. In the years between 1910 and 1920, there were seven districts with more than one hundred stations in various places. These seven districts are located in the following provinces: South Choong Chong with headquarters at Yookoo, Chula Do, Whanghai with headquarters at Haichoo, Kai Song or Songdo Region, Seoul Region, Kyeng song with headquarters at Taiku, and Yung Dong. According to the statistics of 1918, in these seven different regions, there were 50 corps, 35 societies, 14 places not yet organized as corps, 27 European and American officers, 69 Korean officers, 11 cadets and 34 persons without rank, making a total of 145 Koreans employed in Army work. There were also eight day schools, one in each district with the exception of Taiku where there were two schools; one "Training Garrison" in Seoul, an industrial school and a Home for girls. there were 74 Sunday Schools.



Through its wonderful social service, energetic evangelistic campaign throughout its regions, the Army work takes more than its share in building up the Kingdom of God in Korea.

## 2. The Korean Y. M. C. A.

This most important work started in the latter part of 1901, with the arrival of Mr. P. L. Gillett. But the Association was not organized until Oct. 28, 1903. With Mr. John Wanamaker's generous subscription, General Hynn's gift of valuable land on Bell Street, and with generous subscriptions of the Koreans, the American Committee was able to erect the first beautiful brick central Y. M. C. A. Building in Seoul in 1905, and to complete the first unit of the working equipment of this great institution.

In 1905, Mr. Frank Brockman arrived to assist Mr. Gillett in general work. The following year, Mr. George Gregg came out to open an industrial school in the Y. M. C. A. Building. Mr. Lloyd Snyder went to Korea in 1907 to take charge of the English school and of the general educational work. In 1916, Mr. P. Y. Barnhart went to Korea for the work of the Junior Department and Athletics. In 1921, especially for Student work, Mr. Wm. Nash came to Korea, and in 1924 Mr. G. W. Avison and Mr. Shipp as technical advisers and directors.

For the first nineteen years, the General Secretary-





ship of the Association was held by Mr. Gillett and Mr. Brockman respectively. Under their administration and leadership the work was carried on in a most efficient and effective manner. During this period, it made wonderful progress and rendered an inestimable service in uplifting the intellectual, moral and religious life of the Korean Young men. The various committees, composed of leading Korean Christians, cooperated with the American staff. Among the Korean leaders were Mr. Hugh Cynn, Mr. Sang Chai Lee and Baron C. H. Yoon. Hon. Yoon has been for many years the President of the Association as well as a member of the executive committee. Mr. S. C. Lee, a great scholar in Chinese and a nobleman by birth, often called "Young Old-man", served until he died three years ago. Mr. Hugh Cynn became the General Secretary of Y. M. C. A. in 1919 and is still in that capacity. He is the first Korean to hold this position. Under his able leadership the work has been amazingly expanded.

there are now four main branches of Y. M. C. A. work established in the principal cities. Beside these, two student Associations were opened in Tokyo and Peking, under the direction of Mr. Nash, for the Korean students. All these Associations are under the supervision of the General Secretary. In each of these associations a local secretary and his assistants are appointed by the General



## Secretary.

The Seoul Association is not only a central but a model organization for all other associations in the country. For this reason, it is most efficiently organized and equipped. It has a large and beautiful main building with an auditorium accomodating nearly 2,000 and with a boy's wing, a fine gymnasium of modern type and an industrial plant. It has an efficient staff of fourteen Koreans and two American secretaries to carry on the work of the various departments.

During the year of 1924, there were fifty-two Sunday afternoon meetings in which 21,342 young men were inspired. Forty-two evangelistic and special meetings have been held in the Y. M. C. A. building with an attendance of 22,916 men. There were 321 Bible-class sessions with an attendance of 2,883.

As to the educational work, there are four kinds of schools, namely, Night school of English for Chinese and Japanese, working boys' night school for Koreans and Japanese, an industrial School with six departments, which is considered one of the best in Korea, and a preparatory school for aiding students who are deficient in their work. From 1907 to 1917, there was a regular High School with several hundred students, but it was abandoned because other high schools existed. The enrolment of students in all departments reaches nearly one



thousand. In the industrial department, courses are given in printing, cabinet-making, wicker-work, machine shop work, photography, soap and candle making. This department was organized by the able leader, Mr. George Gregg. Through this work alone, the Association renders an invaluable service to the young Koreans for their life success in the world.

Rural work has been recently organized in the villages to educate the ignorant farmers, not only in knowledge of reading and writing but also in scientific knowledge of farming. This work brings wonderful results.

### 3. The Korean Y. W. C. A.

This work was not started until the year of 1922, although the Young Women of Korea had been wishing for same for nearly thirty years. In the beginning, there was only one salaried secretary, Mrs. Pelley Kim Choi, a well educated and able woman. There are now five local and eleven student branch Associations organized with over 2,000 members.

The functions of the Association are varied. It is undertaking religious, education, social, missionary and literary work. Through various conferences and meetings it carries on evangelistic work among the students and other women. It establishes kindergartens in different branches and gives the ignorant women the lessons of reading and writing. It does splendid social work in help-



ing the poor and caring for the sick. It is helping the missionary work, financially and otherwise in Manchuria and Japan, where thousands of Koreans live. It is publishing story-books for children and useful books for women. Beside these, this organization renders great service in uplifting the women of Korea. In the course of time, this organization will become one of the main factors to bring Korea to the front and to enhance the rapid extension of the Kingdom of God.

#### 4. British and Foreign Society.

The sole aim of this society is to translate the Bible and to distribute them widely, so that the people might come under the influence of the Scripture. In 1881, the Society began to cooperate with early missionaries to publish Scripture. There was no separate agency representing the Society until 1895 when a resident representative established an independent agency at Seoul.

We have already noted that Rev. Ross and McIntyre, the Scotch missionaries in Manchuria translated the Gospels from the Chinese to the Korean language. The Society published the translation in 1881 and the entire New Testament in 1887. In 1884-1885, a Korean in Japan translated the Gospel of St. Mark under the direction of Rev. Henry Loomis of the American Bible Society. These attempts to introduce the scripture to the people of a hermit nation made much success. But when American missionaries





learned the native language sufficiently to understand, they found that this "Ross" version was not very satisfactory and did not come up to the standard of good language form.

Then in the year of 1887, the permanent Executive Bible committee was formed with Dr. H. G. Underwood of the North Presbyterian Mission as its chairman and Dr. H. A. Appengeller of North Methodist Mission as its secretary. A new translation of the New Testament was completed in 1900 and it was revised in 1905. The first Old Testament translation was finished in 1910; and it was turned over to the Board of Revisors in the year 1919. The Board assigned the task of revision of the Old Testament to Dr. W. M. Baird and Rev. G. Engel of the North Presbyterian and Australian Presbyterian missions. In the year 1881, the society published 3,000 copies of the Gospels of St. Luke and John; in 1887, the whole of the New Testament; in 1900, the Bible Committee's translation of the New Testament was published and in 1911, the Old Testament.

During the year of 1919, the Society published 333,000 volumes consisting of 3,000 Old Testaments, 5,000 New Testaments, and 325,000 portions of the Bible. From 1881 to 1919, the society had published 25,000 Old Testaments, 152,981 New Testaments, and 5,593,440 portions making the total of 5,771,421 volumes. More credit should be



given for the rapid growth of the missionary enterprise.

The method of the distribution of Bibles is not a direct one but an indirect one. That is, the Society depends upon missionary book rooms, the Bible women and colporteurs. The Bible women and colporteurs are employed by different denominational missions through the financial support of the Society. The largest number of books circulated is done by these workers. In the year 1919, there were twenty Bible women and 145 men employed throughout the year and they circulated 537,000 books. In the same year, the cost of printing and distribution of books was 114,000 yens while the Society received only 21,000 yens from selling books. The Society lost 80 per cent. On the other hand, it gained one hundred percent in spiritual enterprise. That is, through the distributions of more than half a million of Bibles and preachings of colporteurs and Bible women, thousands of souls were won for Christ.

In 1924, the Society published 45,100 New Testaments and 604,000 portions of the New Testament and circulated 660,948 books which are more than ten percent more than in the circulation of 1919.

##### 5. Sunday School Work.

One of the strongest and most noteworthy features of the Protestant missionary work in Korea is the Sunday School enterprise. The intensive religious education



through the school organization is recognized as supremely pertinent, not only for the children and the Young People but also for the adults as well. One will find that the adults are just as enthusiastic about Sunday School as the children and the young people in Korea. Then the Sunday school is acknowledged more and is not considered as a subordinate and insignificant part of the Church, but as equally important both educationally and spiritually. This institution has powerful influence over the minds of the Korean children and young people in uplifting their moral and religious ideals. Almost every denominational mission has a special Secretary of Religious Education for the organization of schools, their development and the supervision of them as well as for the training of the teachers and officers. We have already touched the number of schools, the pupils and the teachers of each mission. But when we see the total figures of these in all the various missions, we would be very much amazed at the tremendous growth. According to statistics of 1924, there were 3859 Sunday schools with 238,961 scholars and 17,405 teachers and officers, from six major Protestant missions. In the year of 1928, there were 5250 Sunday schools and 255,000 pupils with 26,100 teachers officers. These figures in comparison with the number of Churches, the membership and the workers of all these Missions are almost identical with the exception of the number





of teachers which greatly exceeds that of native preachers. There is a union Sunday school committee composed of representatives of these various missions for the purpose of standardizing the organization and methods. There is also a Sunday School Association organized under the sponsorship of the international Sunday School Association. Thus the Sunday schools in Korea are associated with the Sunday schools of other countries through their connection with the Central Organization. The executive committee of the Association is composed of an American General Secretary and three Korean secretaries who devote their entire time and energy to the welfare of Sunday school work. The executive Committee with close cooperation with the Union Sunday School Board carries on the work very successfully. It prepares the lessons, and issues other important Sunday school literature and magazines. It organizes the training Schools in various places in accordance with the convenience of the people and trains the teachers and officers. It also conducts the daily vacation Bible school every summer with splendid success.

Thus the Sunday School stands for the intellectual, moral, and religious development of the Youth of Korea; and through the great accomplishment of its noble object, it is more and more recognized as the greatest agent to bring youth to their salvation, and the building of



the Kingdom of God in Korea.

6. the Christian Literature Society of Korea.

There is only one Union Society in Korea issuing Christian literature and serving the Protestant Churches. It is associated with the Federal Council of Korean Missions. In 1890, the Korean Religious Tract Society was organized and work was started in a small way owing to the infancy of the Christian Church. In 1894, there were only twelve titles published and the year's sales amounted to 196 yens. Dr. C. C. Vinton, as the director of the Society worked vigorously from 1894 to 1904.

The object of the Society was to promote the productive and circulation of religious books and tracts throughout Korea as well as in Manchuria and Hawaii. The principle of the Society was the same as that of the Religious Tract Society of London and the American Tract Society of New York. In the year 1917, the chairman was Rev. J. L. Gerdine, Recording secretary, R.J.S. Hale, Treasurer, Hugh Miller and General Secretary was Mr. Gerald Bouwick. "The Board of Trustees was elected partly by the separate mission and partly by the membership of the Society which consisted of 222 missionary members for the current year. The Trustees have the sole control of affairs of the Society through an executive Committee elected from its members and including the officers of the Society."<sup>1</sup>

1. Christian Movement in Japanese Empire, 1918, p. 431



According to the statistics of 1917, the Society published 851,800 copies of literature, with 51 new titles and circulated 1,513,730 copies. The Society received the total income of 38,763 yens and spent 35,666 yens. It employed one General Secretary (English) and one full time native colporteur and has one Tract House and residence for the General Secretary.

In 1919, this Society's name was changed to that of the Christian Literature Society and at the same time, its constitution was also slightly altered, so that it would be more closely within the organization and control of Missions. Then the Board of Trustees is composed of twelve elected by the Society and sixteen elected by the seven contributing missions - 28 members in all. In the year of 1920, there were twenty Koreans on the staff and two full time foreigners beside the General Secretary in the editorial department. Within a few years the activities of the Society became very extensive and its work grew in a most surprisingly rapid manner. Many prominent Korean periodicals published by the Society include, "The Christian Message" with a weekly circulation of 6300; "The Bible magazine" with a quarterly circulation of 700; "The Theological Review" with a quarterly circulation of 1300; "The Korean Mission Field" (English) with a monthly circulation of 1000.

This Society has a powerful influence upon the youth



of Korea and can claim much credit in the building up  
of the Kingdom of God in Korea.





## CHAPTER V

### MISSIONARY ACTIVITIES OTHER THAN EVANGELISM.

The Missionary enterprise of Korea is not simply confined to evangelism, an effort to convert the natives to Christianity through preaching the Gospel of Christ, but to such important works as educational, medical and social works. That is, the European and American missionary work has not only developed the spiritual life of the people, but it has been and is uplifting their physical, social and intellectual life as well.

#### 1. Educational Enterprise

We have already noted that the hermit nation has opened its tightly closed doors to the western powers chiefly through the influence and efforts of the early missionaries and their work. It is also true that the door of the Souls of the Koreans was opened wide to a new vision of life and it is still true that the door of the minds of the Koreans has been widely opened to the intellectual life of the west.

It was the missionary who first introduced into the country the modern educational system with science, literature, modern history, western philosophy, medical science and the modern method of industry. That is, western civilization began to creep into the country with the Missionary enterprise. It was the Missionary



who broke the old conventional theory that the girl is not worthy of an education and that she should be kept at home for domestic training. The missionary opened the first girls' school and created an opportunity for them with the boys. This naturally raised the standard of women to that of men.

Modern education develops high ideals and moral character in the youth of Korea. They began to feel a new sense of moral duty to society, the spirit of self-sacrifice, service and cooperation as well as the spirit of self reliance and democracy. They no longer are content to worship the glory of the past and to be static, but they live now for the present as well as for the future, with high aspirations and dynamic spirits. They are also becoming more and more scientific, exploring and independent in the realms of all thought. There are four kinds of missionary education; namely, liberal, industrial, medical and theological. These have been somewhat discussed.

The primary purpose of the Missionary education in Korea is to build Christian ideals in the lives of the students and to develop these students into real leaders. According to the statistics of 1924, there were 627 boys' elementary schools with 34,899 pupils and 483 teachers, 239 girls' schools with 18,324 pupils and 310 teachers of six principal Protestant missions. There were 25



boys' secondary schools with 5,651 students and 127 teachers; 22 girls' secondary schools with 1999 students and 82 teachers. This simply shows how gigantic the educational task for youth of Korea is being undertaken by the Missionaries. These schools are now almost entirely supported and carried on by the Korean churches, although they were organized and are still to some extent supervised by the Missionaries.

As to the institutions of high learning, particularly in liberal art, there are three colleges, namely, "Chosen Christian College" in Seoul, the "Union Christian College" in Pyeng Yang and "Ewa College" in Seoul. The last named college is the first and only girls' college in Korea. After the foundation by Mrs. Scranton, previously mentioned, the continuance or its development has been under the leadership and guidance of Miss Frey and Miss Alice Appengeller. The buildings and equipment are up to date. The college work began in 1910, and the graduates are nearly 50. This college took its regular place in the Japanese educational system. They have the departments of liberal art, music and home economic. There were seventy students and ten faculty members in 1925, but now there are more than 120 students with approximately eighteen instructors and Professors. The annual expense is over 20,000 yens exclusive of salaries, of which 75 percent comes from the American Mission Board. This college is





carried on mostly by the Methodist Mission North. But it is interdenominational in character, cooperating with other missions.

Pyeng Yang Union Christian College was founded by the Northern Presbyterian Mission in 1905. In its organization and form, it has been more an American than a Japanese college. But a few years ago, it had to come under the Japanese system because it was chartered as a Japanese college. Dr. S. A. Moffet is the outstanding missionary here. Without his influence and tireless labor, the development of the College could hardly have accomplished what it did. There were 150 students in 1924 with over fifteen faculty members. The annual expenses were 55,000 yens exclusive of the instructors' salaries. The graduates of this college are taking leading parts in both religious and educational work all over the country. It is the first men's college of Korea and so is regarded as "Harvard of Korea".

Chosen Christian College in Seoul was founded a few years after the establishment of the Pyeng Yang College by Dr. H. G. Underwood. The purpose of this college is "the Christian offering of Christian missions in higher education." The founder anticipated that the college in Seoul would have a broader form of work, eventually becoming a Christian University touching life on the commercial, agricultural, industrial, professional and cultural as well



as religious sides.

With this great purpose of the college, the founder and sponsors of it worked very vigorously until it developed into the finest college in the East. Its campus and buildings are beautiful with excellent and up to date equipment. There are nearly three hundred students enrolled with a faculty staff of over thirty. The raising of an endowment of \$1,500,000 and approximately \$800,000 for buildings and equipment was accomplished by the great effort of the New President, Dr. O. R. Avison. Up to the year of 1925, there were 110 graduates and there should now be 120. These graduates are very active leaders in religious, educational and social work as well as in the fields of commerce and industry. Some of them are in America as graduate students in various universities and seminaries. This college is supported by both the Northern and Canadian Presbyterian Missions and the Northern and Southern Methodist missions. Thus it is an interdenominational college. It has literary, commerce, music, and science departments. There is also a contemplation of having an agricultural department. The annual expense exclusive of the salaries of instructors were \$50,000 in 1925.

The above colleges seem insignificant in comparison with the colleges and universities of other countries, but this is a great beginning and achievement for a little



hermit nation recently opened to the atmosphere of modern civilization, on the part of the missionary enterprise of only forty-five years ago.

The Severance Medical College in Seoul was founded by Dr. D. R. Avison, an eminent Doctor and scholar, who arrived in Korea in 1893. With the generous gift of Mr. J. L. Severance of Cleveland, Ohio, for the building and equipment, the college was started in 1902 or 3. It went through many difficulties and obstacles on its way to the present development. It has fine buildings and a hospital with the best trained American, English and Korean doctors. It has been fully recognized by the government as the equal of the Government medical college. Up to 1924, there were 124 graduate doctors. Some of them are students in Japan and America taking post-graduate work. These doctors are rendering most valuable services to the country.

There are three principal theological seminaries, the Catholic, the Presbyterian in Pyeng Yang and the Union Methodist in Seoul. The Catholic Seminary has already been discussed in connection with the Catholic Mission. The Presbyterian work has been also touched upon. It was established in Pyeng Yang, the great center of the Christian movement in the Western Province in 1902. Gradually through the efforts of Dr. Moffett



and Dr. S. L. Roberts, the Seminary became a real theological school. In 1919, there were 138 students enrolled and in the year of 1925, the Seminary was considered to be the largest Presbyterian Theological seminary in the world. This institution produces all the pastors of all the Presbyterian Churches in Korea as well as leaders of other activities.

The Union Methodist Seminary was founded in 1910 by the combined efforts of two Methodist Missions in Korea. This school progressed rapidly and became a real seminary within fifteen years after its organization, with a faculty staff, library, buildings, and curriculum. In the year of 1924-1925, there were 165 students enrolled from these two missions.

The problems of these schools are almost identical with those of similar institutions of other countries. That is, the need of competent professors or instructors, adequate equipment and buildings, more books for libraries, more endowment and this is very urgent, in order to develop them into real theological seminaries equal to those of other countries. There are two Bible institutions, namely - The Union Methodist Women's Bible Training School and Pierson Memorial Bible Institute. The latter is supported by both the North Presbyterians and the North and South Methodist Missions. There are sixty students and ten instructors. The former has Religious Education and Social





work particularly. There were fifty to sixty students and thirteen instructors.

One of the noteworthy features of the missionary education is the industrial training for the young men and women of Korea. This industrial training, though in a small beginning, would help Korea to stand on her own feet economically. There are seven different industrial training institutions: Anna Davis, John D. Wells, Mary Hahm, Lace Making, Textile, Y. M. C. A., and Benedictine industrial mission. In these various schools, the students are taught many useful trades, and obtain much knowledge of the industrial system. These schools are not by any means like those of the United States and other western countries. They are the foundation and real beginning of the future industrial schools of Korea. The courses are blacksmithing, carpentering, printing, machinery, electricity, soap-making, cabinet making, wicker-work, textile and the like.

An important feature of this christian education is the education for the blind and deaf. This pioneer work was started by Mrs. Rosetta S. Hall in Pyeng Yang in the year of 1891 or 2. The work began in a very small way by means of the gift of Mrs. Clocke in 1897. She introduced the system of blind teaching to Koreans and the work has been carried on very successfully ever since. Other blind schools have been established elsewhere. Ten years



later, the school for the deaf was established through adopting the system from a similar school of Chefoo, China. This school did and does wonderful things for the deaf children.

## 2. Medical Work

It is needless to say that the general progress of national life in any country largely depends on the physical well being of the people in that country. There would be no advancement of the social, intellectual, political, economical life of a nation, so long as the people of that nation are degenerates. The safe-guard of the physical health of the people is the supreme duty of the State as well as that of the people themselves.

The beginning of the transformation of Korea's lamentable situation, has been providentially taken care of by the missionary and medical work.

The medical missionaries were the first who introduced hospitals and dispensaries into the country. They were the first who battled and still battle heroically against deadly diseases like small pox, typhoid fever, malaria, Asiatic Cholera and many contagious venereal diseases, for the physical well being of the Korean people. By conquering these diseases through medical skill, the missionary doctors have also shattered the old superstitions of the people. They also saved innumerable lives of children.



According to the statistics of the Federal Council for 1920, there were 25 hospitals operating in almost every important center of the country with 11,490 bed patients and 23 dispensaries treating 118,283 new patients and 191,000 returns. There were 70 medical missionaries and nearly four hundred Korean doctors. The annual expenses of this great enterprise were 473,087 yens exclusive of the salaries of missionary doctors, while the total receipts for that year had reached 456,880 yens exclusive of the Mission Board's grant. This is really a remarkable piece of work on the part of the missionaries of the various missions.

Under the sponsorship and the financial support of the Mission to lepers, there are three leper colonies under the care and treatment of the medical missionaries of Australian and Northern and Southern Presbyterian mission. They are, the Fusan Leper Colony under the Australian Mission, Kwangjue under the Southern Presbyterian Mission and Taiku colony under the Northern Presbyterian. The Fusan colony was founded in 1902, by Dr. Irvin, Kwangji Institution was established in 1912, by Dr. Forsythe and there were 237 lepers treated in 1917; and Taiku institution was founded about the same time as the Fusan colony, by Dr. Fletcher. In all these three colonies, there are five buildings and plans to house and train them, with chapels for services and dispensaries for their treat-





ments. In the year 1922, nearly 150 lepers were in the Fusan Home, 316 lepers in the home of Kwangju and over 100 at Taiku institution. They are treated hypodermically with Chamulgra oil. This treatment has turned out to be very successful. They also have industrial training such as carpentry, masonry, brick and tile making and shoemaking. Nearly all the lepers in these different homes are very good Christians and they are very grateful for what help they receive.

### 3. Social Service Work.

"Social service as the youngest branch of the combined efforts of medical science and religious and missionary activity has set many wheels in motion within the last year, a resume of some of which is given, -

"At the Federated council of Missions in Korea this past autumn the following projections were made and recommendations accepted.

"1. We believe that the salvation of the world and the satisfaction of the world's need is to be found, and found alone, in the forgiveness and new life offered in the Gospel of our Lord Jesus Christ.

"2. Specific to the special problems of social, industrial and economic reform referred to us: we believe that the present distress and disorder can find radical cure only as men in their economic relations accept the principles laid down by Jesus as the norm for the economic industrial order.



"3. On account of the rising tide of false and dangerous ideas on such matters as individual liberty and family relations, it is recommended that constructive literature, on social and economic questions be speedily forth coming.

"4. That as a Federal Council, we continue through the Social Service Committee and in conjunction with the W. C. T. U. and other agencies, Korean and Japanese, to enlist our efforts against licensed vice in Korea."<sup>1</sup>

This quotation clearly shows that the missionary work is not only interested in evangelical, educational and medical enterprises, but also in the social salvation of the Korean people. These resolutions of the Federal council of the Korean missionaries prove to have a broad and large vision on humanitarianism. The Social Service committee of the Federal Council in close cooperation with the Salvation Army, Y.M.C.A. put forth tremendous efforts to attempt to solve particularly the social and economic questions which are the most pressing problems in Korea today. As these problems are the great national questions, it would be almost impossible for the Korean Church to solve them successfully along. It needs the help of the Mission Boards.

---

1. Rosenberg, E. T., Social Service Christian Movement in Japan, Korea and Formosa, p.657



## CONCLUSION

### 1. Christian influence

It has been noted that Christianity in Korea is only a century old. The early efforts of the French Catholic priests or missionaries, did not prove to be very fruitful the first half century. Their work was under hard and difficult circumstances - the intolerance of the government. On account of constant persecutions, they did not make much headway. The real and active work of both the Catholic and Protestant missionaries began in 1885, when the hermit kingdom opened her door for the first time to the western powers.

As a result of the most energetic work of the different missions, there are now nearly half a million Christians in Korea. The increase of this number has been at the rate of 10,000 Christians a year for the last forty-five years. This increase seems very remarkable and it proves that the work of these various missions has been exceedingly efficient. The ratio of this number of Christians to the entire population of the country which is about 20,000,000 is however, only two to two and a half percent. Thus, Christianity in Korea seems almost utterly insignificant so far as the number of Korean Christians is concerned. Its influence is vastly greater than itself. There is no influence of any other religion and organization in Korea so powerful as that of Christianity in the lives



of the people.

There are still millions of Confucianists and hundreds of thousands of Buddhists, and two or three million adherents of the new Korean religion - so-called *ryun-Do-Kyo*, or "Heavenly Religion." Let us see how the Christian influence becomes a powerful factor for the development of the national life of Korea.

In the first place, Christianity becomes the sole source of the spiritual life of the people. None of the old religions of Korea were ever the real source of their spirituality. Instead of nourishing their religious life these religions throughout the centuries had rather thwarted the spiritual development of the people with superstitions, fear, mysticism, externalism and materialism. There was no time for the growth of the people's spiritual life under the domination of these old religions. The people were left with despair and agonies in the dark and barren wilderness. But through the great light of Christianity they found at last the true way to the life of hope and happiness and blessing. In it, they found the true God as their loving Father and Christ, their only Savior, who revealed the Father, the source of all blessings. In it, they became conscious of the fact that they are sons and co-heirs with Christ. In the fellowship with God and Christ, they find comfort, satisfaction, greatfulness, joy and peace, no matter what happens to them. In it, they





began to comprehend the true meaning of human life; and that man is a spiritual being living and growing in the moral law of God and with his fellowship. That is, the religion of Jesus brought to them a sense that their personalities and characters should be built on the model after those of Jesus Christ. They are brought to a new sense of duty to society and to their fellowmen. They realize now that they should not live for themselves alone, but also for others with a new spirit of service and self-sacrifice in accordance with the principle and teachings of Christ, they apprehend how to be strong and powerful in gentleness, rich in service and happy in love. This is the spirit of the Christian in Korea today. This spiritual force works like a yeast and grows like a mustard seed among the millions of the non-Christian Koreans in a most marvelous fashion. It is clearing and purifying very rapidly the unspiritual atmosphere of Korea. Korea needs the spiritual tonic very badly, and she is eager to take it. The millions of the people are weary and heavy laden and hungry for the spiritual food of Christ. Jesus calls them: "Come to me all who are laboring and burdened and I will refresh you. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find your souls refreshed; my yoke is kindly and my burden light."<sup>1</sup>

---

1. Matt. 12.28-30



In the second place, the religion of Jesus became the moral fiber of the nation. Christianity brought a new moral life to Korea which is higher and nobler than the old one. It has been long conceded that Korea is one of highly moralized nations of the world under the influence of the Confucius teachings. It is true that Confucianism has done much for the uplifting of the moral life of Korea. And at the same time, the Confucian influence is still predominating in the moral life of the people in general. But the Christian moral which is built upon the Sermon of the Mount overshadows the other, the emphasis of which is mostly external, formalistic and a matter of etiquette. The greatest and strongest emphasis of Jesus teachings is stressed on the moral purity and perfection of human life, that comes from the right motives of the inner heart. "But I tell you, love your enemies and pray for those who persecute you, that you may be sons of your Father in Heaven; he makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust,-----you must be perfect as your heavenly Father is perfect."

this is the keynote of the Christian morals. This means that man should have love, self-sacrifice and moral perfection. This moral awakening is set in the Korean society. The ancient motto: "Let us live in accord-  
 1. Matt. 5.44-48



ance with Confucius teachings" is gradually transformed into a new motto: "Let us live the Christ-like life." To live the Christ-like life means to them that they must not only have love and self-sacrifice and honesty and loyalty, but also a great courage to stand for righteousness and principles even unto death. This new high morality is not only confined to the Christians but also it has a tremendous effect and influence upon all other Koreans. The moral life of the people, then, is being developed in the spirit of Christ in conjunction of the principles and teachings of Confucius.

Thirdly, Christianity has a most powerful influence on the intellectual life of Korea. We have already discussed the educational enterprise of the missionary work, and have seen how much it has done to develop the intellectual life of the Korean youths particularly. Through this marvelous educational work, the old intellectual life has not only been modernized, but also it has been enlarged and broadened enormously. It used to be limited to certain classes - upper and rich classes only, but now every class of the people, low and poor, as well as women, began to enjoy it, through the effort of the Christian education.

The translation of the Korean Bible in Korean characters has played a most important part in the advancement of the Korean's intellectual life, as well as in the propagation of Christianity. Just the Latin translation of the





Bible did much for the renaissance movement in the middle ages, and the German and English translations of the Bible did much for the Reformation period, so the Korean Bible did much for the development of the Korean cultural life as well as of the spiritual life. Also the publication of Christian and other good literature is doing wonderful things for Korea's progress.

The literary activities of Christianity in Korea also restored the worth of the Korean characters and promotes the intensification of its wide applications. Oun-Moon most beautifully devised characters in the Phonetic form. These had long lain on the shelf, until the Christian era, because the people thought that they were inferior to the difficult Chinese characters. Now nearly ninety-five percent of all the Korean literature is published in Oun-Moon form instead of in the pure Chinese. At the same time with this restoration of the Korean Oun-Moon, through the missionary efforts, the literacy of the people has been amazingly increased. There are only twenty to thirty percent of the people illiterate. Within a few years, I am certain, this will be wiped out.

In the fourth place, the Christian influence has been a tremendous factor for the social reform of Korea. The old conventional social custom has begun to be broken down. The old feudal system of southern Korea is crumb-



ling before the teachings of Christ very rapidly. The class distinction between Yong Pahn nobles and Syang Nome common people is disappearing. Now the nobles and the common people sit together in the same Church and worship the same God, not as lords and ladies and servants but as brothers and sisters. Instead of bowing down to lords and ladies on the part of the common folks and servants, they shake hands with each other gently, and with both love and respect. What a great revolution Christianity has wrought! This democratic spirit is permeating the whole society of Korea today.

It is well remembered that there was no place for a woman in Korean society, but now woman's standard is equal to that of man, and the sanctity of womanhood is fully recognized chiefly through the influence of the Christian principle and teaching. Christianity is the greatest blessing that God ever bestowed upon women. Without the great influence of Jesus' religion, it would have been impossible for the Korean families to be released so amazingly from their social bondages. It was the Christian education which started to free the girls and women of Korea from their ignorance. It was the teaching of Christ that made husband treat his wife with love and as wife instead of as servant.

The relation between the parents and children has been something like that of the ancient Roman parent and



his children. The father, as the head of the household used to have an absolute authority over his children for all things, and even for life and death. There was markedly an absence of tenderness and gentleness in the heart of the stern father toward his children. There was almost no regard for child as to his growing personality. Man wanted to have his children particularly boys, not because of the children's sake and their charms and loveliness, but because of the selfish idea of his family continuation through boys. This attitude of the parent is gradually disappearing through the teachings of Christ. "Now people brought children for Him to touch them and the disciples checked them; but Jesus was angry when He saw this, and He said to them, 'Let the children come to me, do not stop them: the realm of God belongs to such as these. I tell you truly, whoever will not submit to the reign of God like a child will never get into it at all.' Then he put his arms round them, laid his hands on them and blessed them."<sup>1</sup> This spirit of Jesus toward children is prevailing among the people. It is a great blessing to the Korean children that, through this spirit of Christ, the old attitude toward them is being transformed in a very remarkable degree.

---

1. Mark 10.13-15



In the fifth place, the economic life of Korea is influenced by Christianity in no small degree. The old idea of Korea was that no gentlemen or decent man could be engaged in any kind of industry, commerce and labor; and that only poor and a low class of the people were supposed to carry on the industrial and commercial enterprises and to engage in daily labors. There was no such thing as the sanctity of labor in Korea. This old conception was something quite similar to that of ancient Greece. Under the influence of Christianity this absolute idea has been almost completely changed, and now arises a new conception that one's success and joy of his life should be found only in work. This new idea of the sanctity of labor is revolutionizing the whole economic life of the nation slowly but surely. Christianity taught the people that God is working too in the universe and cooperating with men to make the world progressive; and that God helps those who help themselves. "For to every one who has shall more be given and richly given; but from him who has nothing, even that he has shall be taken."<sup>1</sup> Of course, this saying of Jesus means to deal with the spiritual life rather than with any economic life. The principle of this saying, however, can be widely applied even to the ethic of economic life.

In the sixth place, the christian influence is not only in the spiritual, moral, intellectual, social and  
 1. Matt. 25.29





economic life, but also in the political life of Korea. The Koreans' political life has been and is constantly oppressed, wretched and unhappy under the despotic rules of the Korean kings and the iron rule of the present militaristic and imperialistic government of Japan. The last several decades many turbulent and tumultuous events occurred in order to improve this situation. In these political movements, the christian influence has played a prominent part. For instance, the organization of the independent Club in the latter part of the nineteenth century, and the independent movement or the Passive Revolution of 1919.

We have already noted that, after the Peace Treaty of Shimonselli in 1895, Korea was fully recognized by both China and Japan as a full sovereign State, and that the kingdom was created into an empire with the title of the King, Emperor. Still Korea was swayed under the most dangerous influences of both Russia and Japan while that of China was eliminated forever. At the same time, the absolute rule of the Korean government continued to oppress and exploit the people. In order to shake off the poisonous foreign influences and to make a whole-sale political reform in the government, there was organized the so-called "Independence Club" under the leadership of Sur Jai-Pil, now Dr. Philip Jaisohm in 1895. This organization had served splendidly its purpose although it lived a short life. It aroused great patriotism in



the people and educated them with democratic and modern political ideals as well as with an idea that Korea should work out her own salvation. It made many brave attempts to make Korea a real independent nation, and it gained tremendous influence. Dr. Jaisohn said, "The increasing influence of the Independence Club was feared not only by the Korean officials but by some of the foreign representatives, such as Russia and Japan both of whom did not relish the idea of creating public opinion among the Korean people. The members of the Independence Club did not have any official status, but they enjoyed the privilege of free speech during the meeting of this club, and they did not hesitate to criticize the officials as well as those of the foreign nation who tried to put through certain schemes in Korea for the benefit of the selfish interests. In the course of a year and a half the opposition to this club developed in a marked degree not among the people, but among a few government officials and certain members of the foreign legations."<sup>1</sup>

This Independence club established its branches throughout the chief cities of the country, published daily newspapers and carried on its political propaganda work most vigorously until its membership embraced every intelligent citizen of Korea. Therefore, it was the first great political. MacKenzie, R. A., Korea's Fight for Freedom, p. 63f



tical movement in awakening the national conscience to the fact that Korea should be for the Koreans a democratic form of government.

The leaders of this great movement were practically all christians: Dr. Jaisohn, who had participated in the early political reform in the year 1886, as "the Boy General," and took political refuge in Japan and the United States for ten years, was converted and educated in this country before he was invited by the government as the adviser of the Privy Council in 1896. His co-leagues, Honorable C. H. Yoon and Dr. Sigman Rhee, who is still one of the outstanding leaders, Mr. Changho Ahn, a great orator and leader, still working among the Koreans in China with undaunted spirit, were the products of the Christian education both in this country and Korea. They have had their patriotism and democratic spirit from the teachings of Christ and his ideals as well as from the modern education introduced by the missionaries.

In 1911 there was a so-called conspiracy case, in which about 120 of the most noted christian leaders of Pyeng Yang and Sunchyun were arrested and tortured most horribly. This instance occurred under the pretext that the Christian church would assassinate the governor General Teranchi, and start a revolution against the Japanese in the country. Of course, it was unfounded. It was simply a fabrication of the Japanese government of Korea to ex-





terminate Christianity from the country because it seemed to interfere with the progress of the Japanese scheme. The Christians had always been patriotic and true Koreans and still are with their democratic spirit and christian ideals, never tolerating the cruel, unjust and inhuman practices of the government imposed upon the people. And so naturally from the beginning, the Japanese regarded Christianity in Korea as her great enemy and made many cunning schemes to undermine the development of its movement in Korea. This conspiracy case was then, the culmination of the Japanese attempt to exterminate the Christian movement from Korea. Japan has great reason to fear the Christianity of Korea because the Christian movement means the effective propagation of the democratic idea and the spirit of freedom as well as to give the people courage to stand for justice and righteousness even to death.

It is needless to repeat here the independent movement of 1919 in Korea, which is well known throughout the world. In this great passive revolution, in which the national spirit was reborn, and the Koreans demonstrated their dissatisfaction under the alien domination, Christian influence again took a tremendous important part. The "Declaration of Independence" which is a classic document, itself clearly shows how greatly the Christian ideals influenced this national movement. At the same time, the



Christians became a moving spirit in the movement. The five leading clergymen were among the signers of the "Declaration of Independence."

2. The Problems of the Church as to her adjustment to New Conditions.

Despite the fact that the Christian Church in Korea has done so far great things to usher in a new life to the country, she has still a most difficult problem to solve for the continuance of her wonderful work and the reaching of her ultimate goal - the establishment of the Kingdom of God in Korea. The solution of this problem lies in her proper and adequate adjustment of a new condition which was created partly by herself and largely by the influence of time. The whole condition of Korea religiously, intellectually, economically, politically and socially during the last few decades has undergone a great change.

The religious condition of the country today is entirely different from that of thirty or forty years ago. There are at least four well organized and thorough going religions, namely Christianity, Buddhism, Confucianism, and Wun-Do-Kyo, "Heavenly Religion", competing very keenly with each other for the supremacy of the country. Buddhism and Confucianism are now thoroughly renovated in their organization, philosophic and religious spirit. Christianity has to meet them on that ground, and cannot look



down on them as inferior religions any longer. That is, the Christian Church should recognize them just as much a religion as any with broad mindedness and toleration; and it should not have any more contempt for them as they used to. At the same time, the Korean Church should be a progressive Church in her doctrine, policy, organization, her attitude toward other religions and her interpretation and application of the teaching and principle of Christ as well as her religious spirit; so that she may stand out as the real Church of salvation superior to all others. Against the powerfully intellectual, moral and deeply spiritual leaders of these two reorganized religions in Korea, the Korean christian leaders sometimes are almost helpless to cope in an argument for the merits of their respective religions, simply because of the latter's lack of an adequate training. The Korean minister should be sufficiently trained to grapple with the real intellectual problem of religion as well as technique. That is, they should not only have a thorough knowledge of Christianity and its theology but also have at least general knowledge and understanding of all the principal religions of the world, such as Buddhism and Confucianism and Hinduism. Then they would not have only a sympathetic attitude to other religions but also would have a spirit of cooperation for a common object - the spiritualization and moralization of Korea.



Iyung-Do-Kyo, or "Heavenly religion" is a quase-religion and political party. It is a Korean creation. Originally it was called "The Eastern Religion" founded by a man named Choi Chei of Kyung Sang Province, against the Roman Catholic - The western Religion, in 1859. But later its name was changed into "Heavenly Religion". Its doctrine is derived from the Five Laws of Confucianism, from Buddhism, the law for heart cleansing, from taoism, the law of cleansing the body from moral as well as from natural filth. Although it is recognized both by the government and the people as a religion, but in reality it is a humanistic organization as well as a sort of political party. It has the membership of nearly 3,000,000, with the leaders of great personalities, who are mostly the best Korean scholars in Chinese classics, and graduates of the various universities of Japan as well as with great wealth. So it is most powerful and a strong organization as a religion. It has its central headquarters and temple in Seoul and branch organizations and temples all over the country. It has great jealousy over all other religions and wants to monopolize the entire religious realm. It has more antagonism against Christianity than any other religion. It has powerful means of propagating its teachings and attacking the Christian movement as a treacherous religion from another country. When the Christian Church has to meet this





squarely and tactfully and to show that the religion of Jesus is the only religion that would save Korea morally, socially and even politically as well as spiritually.

Korea is in a transitional period from an agricultural stage to an industrial stage. At the same time, the national wealth is gradually concentrated into the hands of a few, namely the Japanese exploiters and a few Koreans who are particularly friendly to the former. That is, the economic condition of Korea has been entirely changed. The old "golden age" of Korea has gone forever. The Koreans are getting poorer every day and starving as the land and other industries are absolutely taken over by the Japanese. So tens and hundreds of thousands of Koreans have to leave the country for Manchuria and Siberia to seek their living yearly. The Church should find somehow or other a solution of this problem to improve and better this economic condition if she wants to carry on her work in that country. She must christianize this economic life directly or indirectly. That is, through the Christian influence, this ruthless exploitation and selfish industrial system conducted by the Japanese system should be stopped in order to redeem the Koreans from their economic destruction. So long as the people are starving and only struggling for their very existence under the present economic situation, there would not be



any kingdom of Heaven established in Korea, because the Christian Church cannot continue to carry on its work effectively and successfully under this circumstance to consummate its ultimate object. By all means, the Church should endeavor to improve this situation; and she must not only free the souls of the Koreans from their sins and lead them to salvation, but she must also help to solve this economic tragedy through any method whatsoever.

During the last few decades, the modern education of Korea has wrought most remarkable transformations in the intellectual atmosphere of the country. New philosophies, such as natural philosophy, metaphysics, psychology, sciences with the theory of evolution and the historic and scientific method of the investigation of things, lead many intellectual men and women, particularly young people to the belief that Christianity is fake and its theology is the bunk. Today, the Korean Church has the same problem as that of other countries - the atheistic or secularistic as well as naturalistic and materialistic movement against Christianity. This antagonistic movement against the Church is chiefly due to the fact that the Church of Korea is still clinging to the old traditional calvinistic theology. The Church should be a progressive and rational one in accordance with time, in order to keep pace with the advancement of other things. The Korean Church has



been almost stationary in its theology, in its interpretation of Christ's teachings as well as their applications, and its polity except its evangelistic spirit. She teaches the people God as a loving Father, yet as the God of the Old testament, the revenging God. She instructs the people Jesus as our Savior in spiritual sense yet as the apocalyptic Messiah in his second coming. The Christian Church teaches the people, the young people, science and other subjects in a very scientific way but they are taught the Bible literally and in an unscientific method; so that they revolt against the teachings of the Bible. Thus, the Christian Church must intellectually adapt herself to this new environment in a most adequate manner, in order to make her tremendous task successful. Until this is done, there would be almost an impossibility for the success of the religion of Jesus.

The same thing could apply in regard to the social and political conditions. The church should endeavor to Christianize the social and political life with her sympathy, courage, tactfulness, wisdom and the power of God and the spirit of Christ.

When the Church is able to meet these problems boldly and solve successfully even part of them, the work of God would be approaching the ultimate goal - Korea for Christ.

### 3. Christianity as a Basic Foundation of Future Korea

A brilliant young Korean writer strongly emphasizes





in one of his books, entitled, "The Past, The Present and the Future of Korea", that the downfall of Korea is chiefly due to the moral degradation of the Korean people. It would not take any intelligent person to think very long to realize that this is a fact. The writer of this paper would go still further to say that the real cause of Korea's tragedy is the absence of any true religion which might have been the moral foundation of the nation. The source of moral development individually and socially is a true religion. Without such a religion, no beautiful and strong moral character either of an individual or of a nation can expect to be developed. We have already noticed that Korea did not have any religion worthy to be her moral foundation. She had Buddhism in a decayed and corrupted form and Confucianism not as a real religion but as a mere system of moral teachings, which did not do much to elevate the high moral character of the people, and Shamanism the lowest form of a primitive religion which rather degraded their moral character. The people then wandering on the great sea of life, like a lost ship are without a compass.

At last they found a true religion, Christianity which brought her moral outlook back and gives her courage and strength to stand on her own feet socially, economically, and politically even as well as spiritually as a member of the family of the civilized nations of the world.



she did not take this new religion lightly as she had many of the other religions, but she accepted it as her own and with gratitude to God and to those who brought it to them. Everything was lost and gone for the Korean people, yet they found something better than they had ever had. "What profit will it be if a man gains the whole world and forfeit his own soul?" Through this religion of Jesus the people gained their national conscious sentiment, the spirit of service, self sacrifice, and cooperation, and above all they found Christ their Savior.

#### 4. Korea's opportunity to be Christ's Light of Asia.

It would be very presumptuous to state that Korea may become the light and salt of Asia. Under the present circumstances, it seems almost ridiculous to entertain any such a hope. She is very insignificant economically speaking; a very much oppressed, hopeless distressing and meek subject nation politically, and intellectually. She is rather backward and uninfluential. Then, how in the world can she have any ability to bear the brunt of such a holy and gigantic mission of Christ for the salvation of Asia.

It is true that ancient Greece and the mighty Roman empire made tremendous contributions to the world for its present civilization, with their sciences, art, literature, philosophy, the science of government and legal system. But the greatest contribution of all, the world had ever received was the great religion of Jesus Christ - Christianity - the



light of the world, from the little country of Judea. Like Korea, she was an insignificant, forlorn, hopeless, and ruthlessly oppressed nation under the domination of the Roman empire. Yet she was chosen to be the light of the world to bring it to its salvation through the Gospel of Jesus Christ. The same thing would be true with Korea. She is destined to be the bearer of the torch light of the Gospels of Christ in Asia. She did not make much of any contribution toward the world civilization in regard to literature, art, philosophy, science and the like, but she has the great privilege and opportunity to make a contribution in the religion of Jesus toward the peace of the world and the salvation of the far East.

We have already noted that Korea has sufficiently demonstrated herself to be not only a most fertile field for the seed of the Gospel of Christ, but also to be the center of the Christian movement of Asia, through her enthusiastic reception of, undivided devotion to, strong faith in, this newly found religion, as well as through her ability to make it tremendously progressive.

Because of the characteristics of the people, and her present circumstances, because of her religious condition and ability to bear the brunt of the great mission of God, and because of her providential privilege and opportunity, Korea is undoubtedly destined to be the beacon light of Christ in Asia, although she is yet a babe in wealth and



worldly wisdom. "Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."<sup>1</sup>

---

1. Matt. 11.25





Abbreviation: C. M. in J. K. F.....Christian Move-  
ment in Japan, Korea and Formosa, 1925.



# BIBLIOGRAPHY

- Anderson, W. J., Work among Young People in Korea
- Avison, O. R., Survey of Medical Work in Korea  
Christian Movement in Japanese Empire, N.Y.  
1917
- Baird, A. L. A., Day Break in Korea  
Revell Co., N.Y., 1909
- Beck, S. A., The American Bible Society and British  
and Foreign Bible Society
- Becker, A. L., Christian Education in Korea  
in C. M. in J. K. F., p. 369
- Bishop, I. L., History  
in New Encyclopaedia Britannica, p. 488
- Blakeslee, G. H., China and the Far East  
Crowell & Co., N.Y., 1910
- Blant, J. O., China, Japan and Korea  
Scribners' Sons, N.Y. 1921
- Bonwick, Gerald, The Korean Religious Tract Society  
Christian Movement in Japanese Empire, N.Y.  
p. 367
- Chaffin, Mrs. A., Bible Training for Women  
in C. M. in J. K. F., p. 552
- Choi, P. K., The Y. W. C. A. of Korea  
in C. M. in J. K. F., p. 604
- Chung, Henry, The Case of Korea  
Revell Co., N.Y., 1921
- The Oriental Policy of the United States  
Revell C., N.Y. 1919



- Cunningham, F. W., The Mission of the Presbyterian Church in Australia  
in C. M. in J. K. F.,
- Cynn, Hugh., The Rebirth of Korea  
Abingdon Press, N.Y. 1920
- The Korean Y. M. C. A.  
The Christian Movement in Japanese Empire,  
1916
- Conference in Asia - "The Findings of the Continuation Committee" - 1912-1913.  
(Student Volunteer Movement)
- Deal, C. H., Industrial work for Boys  
in C. M. in C. K. F., p. 541
- Eddy, Sherwood, The New Era in Asia,  
The Presbyterian Department of Missionary Education, N.Y., 1913
- Gale, J. S., Korean Sketches  
Revell Co., N.Y., 1910
- Korea in transition  
Laymen's Missionary Movement, N.Y., 1909
- The Vanguard  
Revell Co., N.Y., 1904
- Hamilton, Angus, Korea  
Scribners' Sons, N.Y., 1904
- Hitch, J. W., Methodist Church South, Korean Mission in Christian Movement Japanese Empire  
1917, p. 366
- Holdcroft, J. G., Sunday School Work  
in C. M. in J. K. F., 1925, p. 634
- Hulbert, H. B., The Passing of Korea  
Doubleday, Page and Co., N.Y., 1909





- Kendall, C. W., The Truth about Korea  
Korean National Association, S. F., 1919
- Korean Situation - Commission on the Relation with the  
Orient of the Federal Council of the  
Church of Christ of America, N.Y.
- Korea: Handbook of Missions, 1920  
Federal Council of Korea and the  
Interchurch World Movement of N.A.
- Ladd, G. T., In Korea with Marquis Ito  
Scribners' Sons, N.Y., 1908
- Lowell, Percival, Chosen - The Land of the Morning Calm  
Ticknor & Co., Boston, 1888
- McKenzie, F. A., Korea's Fight for Freedom  
Revell Co., N.Y., 1920
- Miller, Hugh., British and Foreign Bible Society  
in C. M. in C. K. F., p. 607
- Nash, W. L., The Boy's Scouts in Korea  
in C. M. in C. K. F., p. 621
- Norton, Mrs. A. H., The Girl Reserves  
in C. M. in C. K. F., p. 645
- Robb, A. F., Canadian Presbyterian Mission  
in Christian Movement in Japanese Empire,  
p. 371
- Rosenberger, E. T., Social Service  
in C. M. in J. K. F., p. 638
- Rufus, W. C., Methodist Episcopal Mission  
The Christian Movement in Japanese Empire,  
p. 357
- Saunders, Kenneth J., Epochs in Buddhist History  
University of Chicago Press, Chicago,  
1924
- Strong, A. H., A Tour of the Mission  
The Griffith & Rowland, Press, Phila., 1918



Swemer, S. M. &  
Brown, A. J.,

The Near East and Far East  
Macmillan Co., 1908

Swineheart, M. L., Southern Presbyterian Mission  
in Christian Movement in Japanese Empire,  
p. 384

















FOR REFERENCE

NOT TO BE TAKEN FROM THIS ROOM

GTU Library



3 2400 00716 3763

LIBRARY USE ONLY



